

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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Our Duty

THE great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid,
Till the lands which sin has blasted have been quickened from the dead?

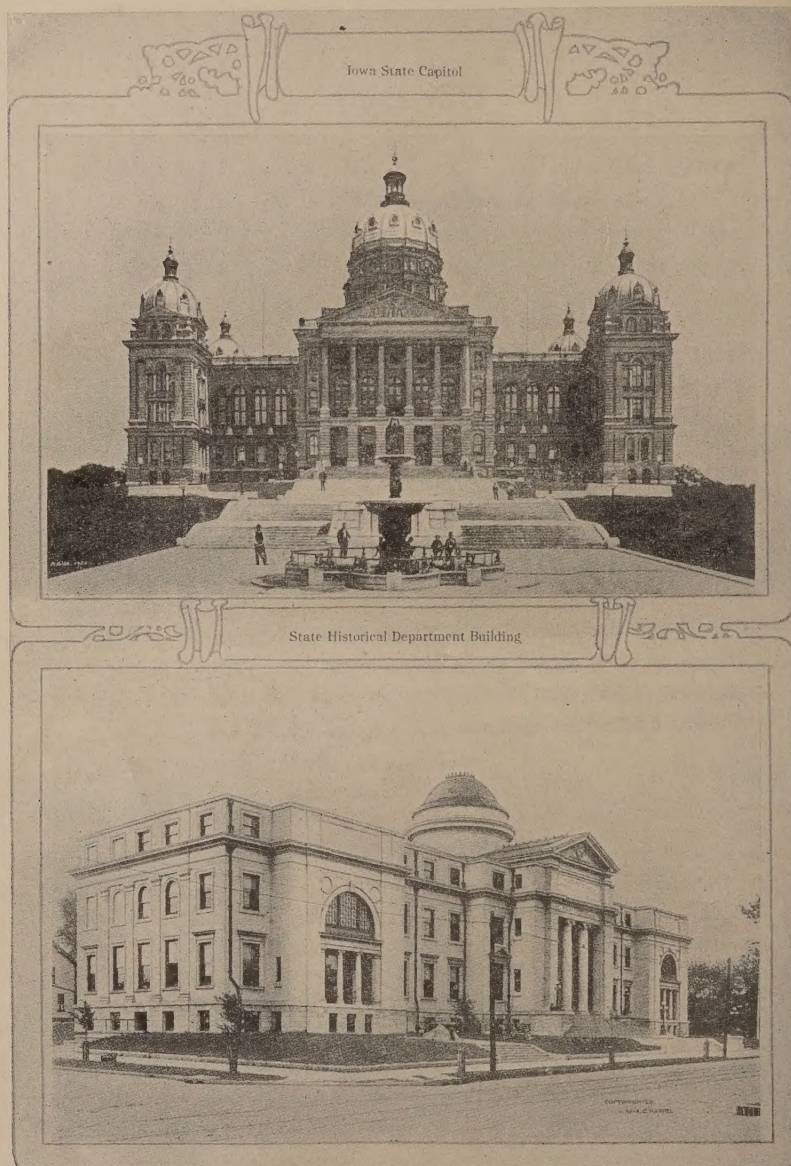
We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from his broken hands and side,
And the lips of God are saying, "Tell My brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.

—FREDERICK GEORGE SCOTT.



Iowa's Charming Capital Where the Baptist Annual



Meetings of 1912 are to be Held, May 22-29



The World Currents



THE Chinese Republic seems to be getting along better and more peacefully than was to be expected, certainly than was predicted. Yuan Shi Kai was duly recognized as President, and the seat of government was transferred to Peking. Sun Yat Sen has no place in the cabinet. Many of the offices are filled by men of character who have had education in England and the United States, and Christians are among the most influential advisers of the new Government. Rumors have been given out that the President might profess Christianity, but these are unverified. It is a great thing, however, to have the reins in the hands of men who are either believers in Christianity or sympathetic with our missionaries.

The financial difficulties have been composed temporarily by loans, and the powers have manifested a disposition to help. The outbreaks in Peking and Canton were speedily suppressed. Stories of horror come from the South concerning the beheading of large numbers, and some of our missionaries have been in the midst of tragedies, but none of them at latest reports have suffered harm. The revolutionists have adhered to their policy of protection for the foreigners and especially the missionaries.

Missionary work has been resumed at various points. We give some interesting news from the field. The Japanese attitude is favorable to the Republic, as articles show on other pages. It is the hour for missions in the Far East.

The strike of the miners in England is said to have cost them fifty millions in wages. For a time the situation was most serious, and government action in establishing the principle of a minimum wage was the means of settling the trouble. This is the first time such a law has been passed, and the effects will be watched with interest by all nations.

The industrial conditions in this country, and the activity of the new organization which is frankly ultra-socialistic and destructive of existing relations, emphasize the necessity of thoughtful dealing with the social problems. The churches are being urged to engage in these affairs. Their real mission is to maintain a spiritual standard, with the ethics of Jesus as a living code, and begin both to preach and practice the Sermon on the Mount.

That would mean a reformed and strengthened home base for missions, and a world influence for righteousness.





By Prof. Samuel Zane Batten, Ph.D.

ILLUSTRATIONS BY COURTESY OF ENOS B. HUNT, JR.

THE coming of the Northern Baptist Convention to Des Moines ought to date an epoch in the life of the city and state. For one thing, it will awaken a new denominational consciousness and will greatly encourage Baptists in this section in their work. For another thing it will bring our people from all parts of the land into vital touch with some significant movements in this state. Iowa is in the heart of the insurgent's territory; Des Moines is the home of the commission plan of government.

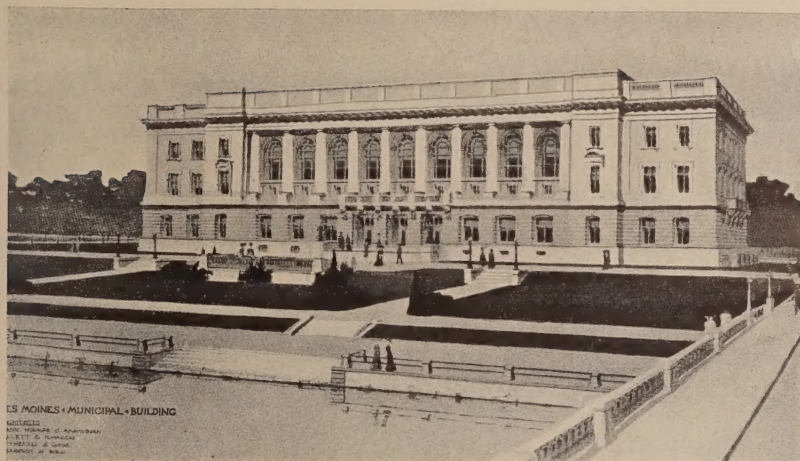
The people from the states will bring with them enthusiasm, courage, and devotion. Many of them will take with them a new ideal of city government, a new confidence in the American people, and the memory of a notable visit. To describe all of the noteworthy features of the city and state is neither possible nor necessary. But a few items may be given.

THE HAWKEYE STATE

Iowa is one of the great states of the Middle Empire. There are many states larger in area; and there are some with a larger population; but no state can show

a greater per capita wealth or a higher degree of culture. Iowa, a part of the original Louisiana Purchase, was made a territory in 1833, and in 1846 was admitted as a state. It is less than eighty years since the first white settlements were made. Remarkable achievements have been made in this short time.

The state is situated in the very heart of the Corn Belt Section. Last year it produced 281,300,000 bushels of the golden grain. It ranks first in the production of dairy products, and these alone exceed fifty millions of dollars in value. Iowa hens produce more wealth each year than the entire state of Colorado. The state ranks first in the production of hogs and second in cattle. The farms last year produced a surplus—over and above the products consumed on the farm—of \$640,000,000: this is \$40,000,000 more than the entire output of all the gold mines of the world. According to the census figures Iowa has an average per capita wealth of \$1,828. Since the average for the country as a whole is \$1,318, it will be seen that the amount is nearly fifty per cent. above the average. Des



DES MOINES MUNICIPAL BUILDING

DESIGNED BY
J. L. KETT & COMPANY
DES MOINES, IOWA

Moines also has produced more butter than any other city in the world—sixteen

is over two billion dollars. Probably no other equal area in the world has so many prosperous people as Iowa.



UNION STATION

million pounds. The state has the material resources and the physical basis for a great empire in itself. Farm land ranges from \$100 to \$250 per acre. The auditors' reports show that the taxable wealth

The state has other sources of wealth than agriculture which meet the requirements of a contented people. Rich deposits of coal are found in nearly all the southern half of the state: from the city of Des Moines itself a million and a half tons of coal were shipped last year. All over the state fine clay beds are found, and some of the best brick and tile are made. At Keokuk a dam is being built which will impound more water and produce more power than any similar dam in the world. This no doubt will mean the upgrowth of some great manufacturing towns along the Mississippi. Muscatine in the past has produced more than thirty-five per cent. of the pearl buttons made in America.



ONE OF THE COMMODIOUS HOTELS



HOTEL SAVERY, CONVENTION HEADQUARTERS

EDUCATION AND REFORM

In educational matters the state is among the foremost. All the leading religious bodies have colleges and some of these are well endowed and of the highest grade. There are twenty-two colleges in Iowa; in addition the state has two great schools. The Agricultural College at Ames is perhaps the best equipped and most progressive school of its kind in the world. The State University at Iowa

religious work. In 1863 eleven graduates of Andover Theological Seminary resolved to come to the new state. They came by steamboat and prairie schooners to Iowa, to double the number of Presbyterian and Congregational ministers. Great changes have come over the state since those early times. Today there are about 6,300 church organizations with about 800,000 members. The Protestant bodies rank as follows: The Methodists



THE WORCESTER COUNTY BUILDING

City, with its departments of Law and Medicine, ranks among the foremost institutions. The Baptists have two colleges in Iowa: one located in Des Moines and the other at Pella. These two institutions are of about equal rank in endowment, in equipment, in courses and in the number of alumni.

Public schools are well sustained and no state can show better managed schools. A year ago the State Teachers' Association held in Des Moines showed an enrollment of 7,500, the largest enrollment of any state in the Union.

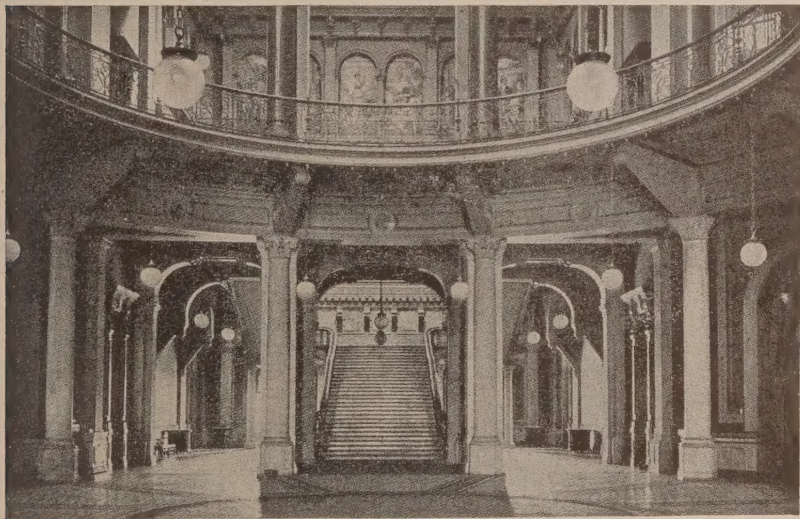
In religious matters the state ranks well. Recently a book has been published bearing the title of "The Pilgrims of Iowa" and giving the history of the early

are first with 165,000 members; the Lutherans second with 118,000; then follow the Presbyterians with 61,000; the Disciples with 57,000; the Baptists with 45,000; the Congregationalists with 38,000.

In temperance reform Iowa is one of the most progressive states. Some thirty years ago the people voted out the saloons by a majority of 28,000. But the supreme court on a flimsy technicality set aside this verdict and nullified the will of the people as expressed at the polls. Since that time the so-called Mulct Law has been in operation which permits saloons to run under certain conditions. Under the local option provisions of the law the saloons have been driven out of nearly every

county. During the past year some three hundred saloons have been closed, and there are now only about 1,200 in the state. There are three leading temperance organizations: the W. C. T. U., which is active; the Iowa Constitutional Amendment Association (of which Prof. Batten is president), which has done splendid service in law enforcement and in laboring wisely to secure an amendment to the State Constitution; and the Anti-Saloon League, well organized and doing some

Des Moines was little else than an overgrown town, poorly lighted, not well cleaned, heavily in debt, and with a city government that caused men to blush. During the campaign for the adoption of the new Commission plan, placards were posted all over the city: "It cannot be worse." Today all this is changed. The Commission Plan has changed the city government from a liability into an asset. There are few cities with as active and intelligent a public spirit. Men are sit-



ROTUNDA AND GRAND STAIRCASE OF THE STATE CAPITOL

effective work in many parts of the state. It is confidently believed that a legislature can be elected this year which will submit the amendment to the people.

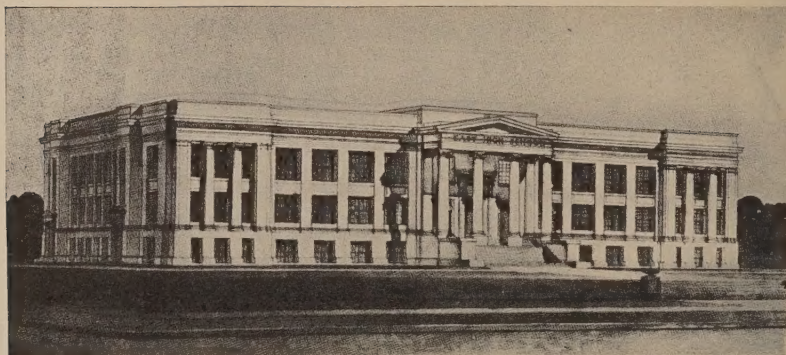
Though the state is largely agricultural it yet has a number of progressive and growing cities. It would be hard to find finer cities than Waterloo, Davenport, Council Bluffs, Sioux City, Cedar Rapids, Dubuque, Burlington, Keokuk, Fort Dodge, Muscatine, Boone and Clinton.

DES MOINES

The capital of Iowa is one of the notable cities. It has a population of some 90,000, and is in the class of smaller cities; but few cities of our land are so well and widely known. Seven years ago

ting up nights trying to devise some way of improving things. Naturally enough all kinds of plans are being made and proposed, wise and otherwise; but there is "something doing" every hour in Des Moines. Seven years ago the city was "corrupt and contented"; to-day it is cleansed and aspiring. Des Moines has wiped the Red Light District from the map, and is keeping a steady pressure against the social evil.

The city has adopted as its watchword: "Des Moines does things." This is not the place to chronicle these achievements, though a few items showing the city's spirit and condition may be given. In the past two years it has raised by popular subscription \$1,500,000 for Drake Uni-



THE EAST HIGH SCHOOL OF DES MOINES

versity, Des Moines College, the Y. M. C. A. and similar institutions. It has built a million dollar court house, a beautiful city library, and inaugurated one of the finest school systems in the United States. It is just contemplating the East High School at a cost of \$450,000. It has bought over 700 acres of land for park purposes at a cost of over \$600,000, and when the plans are realized it will have a park and boulevard system second to none. It has installed the finest Electrolier Lighting System in the country. It has employed an expert of national reputation to make a comprehensive plan for beautifying the city, and has secured the services of an expert landscape artist in carrying out these plans. It is changing an old, dirty, unattractive river front from an eyesore and disease-centre into one of the most beautiful civic centres in the world. It does a larger post office business than any other city of the same population in the United States. It has just dedicated a new Municipal Building at a cost of \$350,000 without a suspicion of graft. No one, not even the most enthusiastic citizen, would claim that Des Moines has already attained or is already perfect. In fact many of its plans are in process of realization and their complete fruition lies far away in the years. But the city has an ideal and a plan and it is moving toward the ideal according to a definite plan.

MORAL AND RELIGIOUS LIFE

So much for the outer and material

city; now what of its intellectual, moral and religious life? Last year the appropriation for school purposes was \$1,000,000, over \$10 for every inhabitant. Kindergartens are provided in every part of the city. Vacation schools are provided where necessary. Manual training is given in all of the high schools and in some of the grades. Domestic science is taught very carefully and successfully. In higher educational advantages the city is most fortunate. There are three colleges: Des Moines College, Drake University and Highland Park College. The first, Des Moines College, was founded by the Baptists of Iowa in the pioneer days. It is located in the northern part of the city, in a beautiful residence district, and has a fine campus of three large blocks. The College now has five buildings, Nash Hall, Burlington Hall, the Gymnasium and two boarding houses; a sixth is being added. The main building, Nash Hall, is pronounced by all to be one of the most complete college buildings in Iowa. A fine new building, a girls' dormitory, is being erected at a cost of \$30,000. The College of Liberal Arts has seven affiliated schools and departments—Bible School, School of Education, Music, Business, Oratory, Fine Arts and Preparatory School. The College has had a notable succession of presidents, among them Dr. J. A. Nash, Dr. Ira E. Kenney, Dr. H. L. Stetson, Dr. Geo. D. Adams, Dr. Loran D. Osborn, and the present incumbent Dr. John A. Earl. The school has

been noted from the beginning for its pronounced Christian and missionary spirit. What wonder that some of the strongest of our mission workers should be among the graduates, as Rev. W. L. Ferguson of India, Rev. A. F. Groesbeck of China! The College is now engaged in a campaign to increase its working endowment at least \$250,000.

The largest college in the country under the control of the Disciples of Christ, Drake University, is located in the western part of the city. It has a fine equipment and a splendid stadium in a natural amphitheatre. Highland Park College, now under the control of the Presbyterians, is located on the north side of the river, one of the finest sites in the city. It has long maintained one of the

Baptist, the First Methodist and Plymouth Congregational. The First Baptist Church, with Dr. Howland Hanson as pastor, has a remarkable number of strong men in its fellowship, and is a power for civic righteousness in the city. The Calvary Baptist Church has as its pastor Rev. J. W. Graves, a leader in social service work and a preacher of unusual ability. The Forest Avenue Church, now located near the College, under the faithful leadership of Rev. E. W. Griffin is just completing a commodious and attractive church home. The Corinthian Baptist and the Swedish Baptist are doing effective work and are advancing the cause of the Kingdom. The Baptists also have several flourishing missions in various parts of the city. The Metho-



NASH HALL, DES MOINES COLLEGE

best engineering schools in the entire West. Just now the trustees are increasing its equipment and endowment \$200,000, with sure prospects of success. In addition there are several business colleges and two medical colleges in the city. The enrollment in these various colleges brings at least 6,200 students to the city each year.

In religious matters the city is making notable strides. There are ninety-four churches and missions in Des Moines. Chicago with about two million population has about one thousand churches; Columbus with 125,000 population has forty. The city has some fine church buildings: chief among which are the First

dist and Disciples have the largest membership of any bodies in the city. A delightful spirit of comity and fellowship exists, and the people of all faiths unite to an unusual degree in all efforts for civic betterment. About a year ago a Federation of the Churches was organized with Prof. Batten as president. Last fall the Men and Religion Forward Movement held a campaign in the city with marked results. Church life was quickened and a new impetus was given to efforts for civic righteousness. Out of it has come the merging of a number of organizations into an Inter-Church Council with which practically every church is affiliated. Two remarkable results have followed: the



Central Church
of Christ
9th and Pleasant



First Baptist
Church
8th and High



Plymouth Congre-
gational Church
8th and Pleasant



Central Presbyter-
ian Church
8th and High



St. Paul's Episcopal
Church
9th and High

Teachers' Institute, with a paid enrollment of over two hundred; and the Social Service Council, with a very representative board. This, with Rev. J. W. Graves as chairman, is pushing the work and is securing results. There are few if

any cities in the land with a more earnest and active interest in social service.

ACCESSIBILITY

A few words may be in place with reference to Des Moines as a Convention



PROGRESS OF THE PIONEER—MURAL DECORATION IN CAPITOL, BY BLASHFIELD

City. One of the first questions to be considered is accessibility. Des Moines is the nearest large city to the geographical centre of the Northern Baptist territory; in fact, if population and distance were balanced it would probably be the centre. It is eight hours distant from Chicago and St. Paul; it is thirty-four hours from Boston and twenty hours from Denver. Seven railway trunk lines radiate from the city in all directions. From Chicago there are four lines; three from Kansas City and two from St. Louis and Minneapolis. There are also direct lines to the West and Northwest.

ACCOMMODATIONS

In the matter of accommodations Des Moines is rightly called the Convention City. It has a number of large first-class hotels with 1,940 guest rooms. Two big hotels are in the course of construction that will provide accommodations for some 700 more. In addition the Commercial Club has a list of 3,000 homes guaranteed by the Club, where lodging

and breakfast may be secured at reasonable prices. There is a splendid Coliseum in the very centre of the city, near the hotels and restaurants and on the main electric lines to all parts of the city. The main floor seats 5,000; with the balcony, 8,000 persons can be seated, and with the gallery 11,000. With it all the acoustics are superb. There is also a smaller hall in the building seating 900, and about a score of fine committee rooms.

Des Moines entertains about 150 conventions each year, ranging in attendance from 1,000 to 7,000. Last year the State Teachers' Association with 7,600 visitors was entertained without confusion or difficulty. The State Fair held in Des Moines has often an attendance of 70,000 in a single day, all well cared for.

The Des Moines Local Committee has made full arrangements for the comfort and convenience of the delegates and visitors to the Northern Baptist Anniversaries. The freedom of the city is extended to all; the people will give a royal welcome to all who come.



A GROUP OF SEVEN CHURCHES



THE FIRST METHODIST CHURCH

The Baptist Trains for Des Moines

How You Can
Go From Dif-
ferent Points
and What It
Will Cost. A

Large Delegation Desired



TRANSPORTATION leaders have been appointed, as will be seen by the statements below, and now all that has to be done is to get a thousand Baptist laymen and ministers of New England and New York and Pennsylvania, another thousand from the Middle West, and five hundred from the Pacific Coast, to fill up Baptist trains from the respective districts. There will naturally be a very large attendance from the Central West, for there are a good many Baptists there, and they will appreciate having the Anniversaries near at hand. But there ought to be a fully representative gathering, since Des Moines is accessible from all sections. Thirty-six hours from Boston is not much of a run, when one thinks of the six weeks that it used to take the pioneers in the early days of Peck just to get out to Illinois.

There will be no special rates this year, owing to the railroad complications with inter-state relations and governmental commissions—or to some other reason. The ministers will be favored, but the laymen will have to pay regular fare to and fro. The total is not exceedingly heavy, that is the only satisfaction. And the accommodations will be excellent.

FROM BOSTON

The Boston route has been arranged by Mr. Main by way of the Boston and Al-

bany and New York Central and Michigan Central to Chicago, thence by the Northwestern. This will be the twenty-fifth New England Baptist Train to the Anniversaries, and there ought to be a large company. All ministers can receive a reduced rate from Albany to Chicago, making the fare \$43 from Boston to Des Moines and return, with through car service without change from starting point to Des Moines. To get these reduced rates it is necessary to go by the train leaving Boston at 10 o'clock on Monday morning, May 20. This train will stop at South Framingham, Worcester, Palmer, Springfield, Westfield, Pittsfield, arriving in Albany at 3.45. The clerical round trip from Springfield is \$38.70.

A second train will leave South Station, Boston, at 2 o'clock of the same day. The regular fare from Boston to Des Moines is \$29, with no round trip reduction, so that one can figure on \$58 fare, \$15 for lower berth in sleeper out and back, or \$73 for car rates. The meals will be served *a la carte*.

The two trains will unite at Buffalo, and will arrive in Chicago at 3.30 Tuesday afternoon, remaining there until 9.30, then joining with the other delegations and leaving the Northwestern Terminal for Des Moines, arriving at 7.30 Wednesday morning, the opening day of the Convention.

FROM NEW YORK

Secretary Divine has arranged to go over the Delaware and Lackawanna from New York to Buffalo, thence by Lake Shore and Michigan Southern to Chicago, and from Chicago by the Rock Island



FINE TYPE OF PUBLIC BUILDING



THE NEW POST OFFICE

road. One train will leave New York at 10 A. M. on Monday, May 20th; reaching Buffalo at 7.58; leaving at 11.35, arriving in Chicago at 12.50 noon on Tuesday; leaving at 10.15 P. M., arriving at Des Moines at 7.40 next morning.

The second train will leave New York at 6.30 P. M. Monday, arriving in Buffalo next morning, and at Chicago at 9.30 P. M., there joining the earlier train, the two parties going forward together. It is expected to have through sleepers on both trains, and there will be dining car accommodations. The regular rate between New York and Des Moines is \$25 in each direction, or \$50 the round trip. The clerical rate between New York and Chicago is half fare, or \$20 for the round trip, to which must be added \$14 from Chicago to Des Moines and return. A lower berth from New York to Des Moines is \$7, upper \$5.60. These rates are available on any train on any date, and all tickets will be valid thirty days.

Adding the fare from Boston to New York, \$4.75 each way, it will be seen that there is practically no difference in the rates, while to go by way of New York would necessitate transfer from the Grand Central Station to the Delaware and Lackawanna ferry. As to the running time there is no difference. Of course those who wish to see the finest scenery will leave Boston on the morning train so as to get the Berkshires by day; while in the same way the finest part of the Lackawanna route, through the Delaware Water Gap, will be seen only by those who get the morning train from New York.

AT BUFFALO

At Buffalo Dr. Rhoades, formerly District Secretary of the Foreign Mission Society in New York, will be ready for those who are to go by the New England route. What we want is to have a great train from New England, another from New York, and another from Philadelphia. Then the western contingents will do their part, and we shall have a notable Convention. It should be one of the best as it is most important, for we have business to do, if the work of the kingdom is to be forwarded by our denomination. We hope that the churches generally will send their pastors.

THE TRANSPORTATION ARRANGEMENTS

The Convention Transportation Committee has appointed local transportation leaders as follows: For Boston, W. W. Main; for Philadelphia, Geo. T. Webb; for New York, F. H. Divine; for Buffalo, C. H. Rhoades; for Chicago, J. S. Dickerson; for Denver, Colorado, Rev. W. C. King; for Los Angeles, J. F. Watson; for St. Louis, Mo., S. E. Ewing; for Kansas and Oklahoma, Bruce Kinney; for Kansas City, Mo., J. C. Armstrong.

The Eastern leaders are expected to arrange for the meeting of the New York, Philadelphia and Boston contingents at Buffalo, to go with Dr. Rhoades' party from there; and Dr. Rhoades is to arrange for his party to meet Mr. Dickerson's party in Chicago, so that there may be at least one great special Baptist train from Chicago to Des Moines. Kansas City is designated as a similar central meeting point in the west.



NEW PROVINCIAL HALL AT KAIFENGFU, CHINA, SIGNIFICANT OF THE CHANGES TAKING PLACE IN THE EMPIRE

Yuan Shi Kai Favors Missions

A Remarkable Message from the President of the Chinese Republic to a Union Christian Service—Full Religious Liberty Guaranteed and Missions Praised

SINCE the promulgation of the edicts establishing a Republic, no better news has come from China than that received by the American Board from Rev. Harry S. Martin concerning the attitude of President Yuan Shi Kai and the new Government towards Christianity and missions. The message of the new Republic's President to the thanksgiving service is certainly as remarkable as it is significant. No wonder the assembled Christians were cheered and delighted. We publish the communication below.

Shortly after the edit of abdication was announced the native pastors of the Protestant churches of Peking conceived the idea of holding a union thanksgiving service. To this service they wished to invite the president of the new Republic. When invited President Yuan met them more than half-way, saying that he was desirous of an interview with them. Accordingly four Chinese pastors, representing the Presbyterian, Methodist and Congregational mis-

sions, carried in person their invitation. They were received with all the honors accorded the highest representatives of foreign Powers, the soldiers saluting them as they would the minister of the United States or Great Britain.

They were escorted into a large hall with foreign furnishings. Here the president met them with assurances of his pleasure in receiving them. He told them repeatedly that under the new regime they might expect perfect freedom of worship. He intimated that so far as he understood the principles of Christianity they were what he was striving for in the new Government. He requested them to pass on his word regarding religious liberty to the pastors and Christians in the country and to explain to them the principles of the Republic. Although he could not accept their invitation in person he promised to send a representative to carry his message to the Church.

The thanksgiving service was held in the



RUINS OF OLD EXAMINATION HALL, KAIFENGFU, WITH 15,000 CELLS. ON THIS SITE THE NEW PROVINCIAL HALL STANDS

largest church in the city on the afternoon of February 26. Although admission was by ticket, long before the hour set for the meeting the church was crowded with a company of intelligent men and women, eager and enthusiastic, and this in Peking, which but a few days ago was the seat of Manchu authority. One of the Christian pastors who led in praise of the Republic is himself a Manchu. The church was resplendent in flags and bunting and mottoes, the striped flag of the new Government holding the conspicuous place. The Chinese band of Sir Robert Bredon, of the Chinese Custom's Service, enlivened the occasion with stirring music. The climax was the message of the new President. This was read both in English and Chinese by Dr. Yen, a member of the Wai Wu Pu (Board of Foreign Control). Dr. Yen is a graduate of the University of Virginia, a member of the Hanlin Academy and was for a time president of the North China American College Club and a Christian. As a special tribute of respect to his Christian subjects, Yuan telegraphed Dr. Yen to come from Tientsin, that one of his Christian officials might convey his message to the Christian Church.

THE PRESIDENT'S MESSAGE

The message of President Yuan to his Christian subjects was as follows:

"The Chinese Christians of the Protestant churches in Peking hold today a union meeting to celebrate the establishment of a Republican form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shi Kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old Government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come today and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

"Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the Church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers speaking a foreign language could not make their cause clearly understood. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to western learning, as well as to western religions. Thus gradually the objects and policy of Christians became known.

"Moreover, the different missions have



HEH MIAO CHILDREN, BRINGING FLOWERS TO THE MISSIONARIES

achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

"On account of the fact that Christian missions form a subject of treaty arrangement, they often take on a diplomatic aspect. It is not necessary to discuss here whether such arrangements were in former days indispensable or not, but it is evident that they must change in order to suit present conditions. Many Chinese Christians, realizing the modification of circumstances and desiring to remove every vestige of difference between Christians and non-Christians, have advocated the independence of the Church, so as to divest it of all political significance. We must admit that they are far-seeing, and they suggest a proper basis for the future of Christian missions. They are prompted

by love of church as well as of country.

"So long, however, as the Constitution of the country has not been promulgated and the article guaranteeing religious freedom has not been formally published, it would hardly be wise or proper to contemplate a revision of the Articles relating to Christian missions. By the grace of Heaven, the Republic of China is an accomplished fact, and in the Articles of favorable treatment the Manchus, Mongols, Mohammedans and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of Republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

Hankow During Dark Days

From a Letter from Stanley G. Adams, Medical Missionary

WE are still in Hankow Hotel longing to get back to Hanyang. The U. S. Consul will not let us live there just yet. We did expect to get back there this week, but the troops in Chang Sha fighting among themselves has made the Consul feel that it is better to wait a little longer. We all long to get back! The ladies are desperate.

The American Church Mission has not yet sent for their missionaries waiting in Shanghai. The married men may return

to Wuchang, but not open schools yet, and no single ladies may return. Living is expensive and exchange is bad! I have been going up to Hanyang nearly every day, am tired out with the long walk, or nearly frozen in the open boats. I nearly got turned out the other day. The colliding boat capsized, but we hauled the passenger and boatmen out safely. I badly want a ten or fifteen horse-power motor. Wong Kong, the Christian boat-builder, says we could get it in the States



ON THE RIVER AT HANKOW-HANYANG, CHINA

for fifty per cent less than he could, and maybe for cost of freight, if we cared to recommend it to people, and that he could build the boat or instal the motor in a second-hand ship's boat cheaply. Such a boat would be of great value to the Mission.



GIRLS IN DOOR OF HOPE MISSION

Last Sunday was our usual monthly communion, and from 190 to 200 took the Lord's Supper, while the church was fairly filled for the regular preaching service. Misses Cody and Crawford held their meeting afterward for the women and girls. Many of the people have not yet returned to their homes.

One shell got into our living-room and smashed up nearly everything—pictures on the wall, glass doors, etc. We can't get glass in Hankow, as the price has trebled. The ceiling and walls have been repaired, and the wood work has been put to rights. We have lost much church furniture. The Point Chapel and Mission House have nearly been cleaned out, though only one shell damaged the place. Yeh, the Hankow preacher, lost everything through coming back too soon. Several other of our evangelists have lost

much also. The Hankow Church is the only building standing in three streets. The roof caught fire in one place, but was put out by the terrified looters, who got cornered in the building by the flames. Many people remark upon the building standing alone when better built places are consumed. The looters took all they could—chairs, tables, bed boards, floor boards, insides out of the organ, etc.

Evangelist Shih Pao-tsen has suffered most of all. His wife is dead, leaving two small children. I have my hands full with our own work, but have some famine relief work also. I have been on special trips up the railway towards the North on Red Cross work.

Everything is getting more normal in Hankow Concession. The city is being slowly built up with mat huts. Hanyang is still half empty. Many middle class people are either ruined or have not returned yet. Our small preaching chapel is badly damaged by shell fire, and will cost \$200 to repair. House No. 2 about \$70, and the Women's house \$200. It is very difficult to find workmen to execute repairs. House No. 1 is only slightly damaged by stray bullets. The same is true of the Girls' School.



Interesting Items About Things Chinese

In 1908 the Chinese Government canceled the Imperial rescript of March 15, 1899, which granted official rank to the Roman Catholic hierarchy, the priests to rank as prefect and bishops as viceroy. This meant that 1100 Roman Catholic priests and 46 bishops were deprived of official rank, and was a most significant step. The Protestant missionary body had previously declined to accept any official status. All stand on an equality now, so far as government recognition is concerned.

More than two hundred daily newspapers are now published in China, where scarcely one was known a few years ago. The telegraph brings news now to all parts of the interior, and the isolation of the past is forever past.

Those who doubt whether China is really modernizing should realize that the Union Medical College at Peking has celebrated the birthday of Confucius by a football match.

The educational reform undoubtedly bred the revolutionary spirit and made possible the transformation of the past year. Every school was a revolutionary opportunity.

Yuan Shi Kai, now President of the Chinese Republic, was an able supporter of the Anti-Opium Movement, was the friend of the foreigners and missionaries during the Boxer troubles, and it would not be surprising if the reports that he pur-
poses to profess Christianity were true.

Our Chinese Baptist Publication Society supports colporters in several stations in North, Central and South China and in Siam, and last year issued over a million pages of Christian literature a month. Orders have been received for thousands of New Testaments.

The *New East*, the organ of our Baptist mission work in China, published in Canton, points out in a leading article how the Baptists occupy a unique position with reference to modern views of liberty, and should exert a powerful influence at this formative period. Entire separation of church and state should obtain in the new Republic, and for this the Baptists have always stood stoutly.



A COMPREHENSIVE VIEW OF THE NEW REPUBLIC, SHOWING THE ANCIENT WALL



THE CHINESE REPUBLIC FLAGS

Chinese, Manchurian, Mohammedan. Flag of Republic at left—Five bars, red, green, yellow, white and black

WHAT BECOMES OF THE QUEUES

The Chinese are cutting off their queues, but this does not mean a glut in the human-hair market. "Contrary to the impression in the United States and Eu-

rope," writes Consul-General Anderson from Hongkong, "the queues when cut are not sold, but are preserved for burial with the owner."



MILITANT WOMAN IN CHINA: A FEMALE OFFICER IN THE REPUBLICAN ARMY ARRIVING AT THE GOVERNMENT OFFICES IN NANKING



THE WIFE OF THE FOUNDER OF THE CHINESE REPUBLIC: MRS. SUN YAT SEN

The photograph, taken at Nanking, the Republican headquarters, shows Mrs. Sun Yat Sen, the wife of the famous reformer, seated in a rickshaw, and her son Mr. Sun Fo. She has also two daughters, Miss Sun Yuen, aged sixteen, and Miss Sun Wan, aged fourteen.



Now for Des Moines

THE record of the year is closed for our missionary societies. We should all feel happier if the receipts had been a hundred thousand dollars ahead of the expenditures, so that we might have entered upon a new year with a comfortable balance, instead of a deficit. But we should not go to Des Moines with any feeling of discouragement. The missionary enterprise is of divine origin and must be carried forward. Temporary financial decreases will not blight missionary zeal. There are many causes to be taken into account in given years. Of one thing we may all be sure, that the lack of funds is not due to the introduction of systematic methods in hundreds of churches. We are on the right track there. At Des Moines we shall have much to be grateful to God for, much to rejoice over, much to encourage; and faith will dominate. We need more money, but even more we need more prayer and trust. Money alone never yet established a mission or sent out a missionary.

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The Year's Deficits

The reports are that in round numbers the Societies will show the following deficits—Foreign Mission Society \$78,000, \$62,000 of which came over from last year; Home Mission Society

\$77,000; Woman's Foreign Mission Society of the East \$30,000, \$7,000 brought over from last year; and Woman's Foreign Society of the West \$24,000, about \$18,000 of which was brought over. The Woman's Home Mission Society has a balance of \$119.20, the only one to come out on the right side. The Publication Society has a deficit of \$3,447.55. This makes a total for all of about \$212,000. The cheering thing, however, is that the churches have given more than usual. Ten of our rich Baptists could pay off this debt and not feel it.

○

More Careful Inspection Needed

A former New York State Commissioner of Lunacy says that the Empire State has spent \$25,000,000 on alien insane, and that because of deficient inspection a vast burden is saddled upon this country. One third of the state revenue goes to care for the insane, and of the inmates one half are foreign born. New York is not the only sufferer, of course. Trained alienists will have to be employed before this evil of immigration can be prevented. There are other evils, too, that should be looked after more sharply. What we want is a character test that can be worked. We are suffering not only from too much immigration, but especially from too much of an undesirable kind.

Going to Des Moines

Prof. Batten has told us on another page of the goodly state and city to which the Baptists are invited in May. Both are well worth seeing. Iowa is great commercially, educationally and religiously, and has exerted a strong influence upon the life of the nation. Then, it is of great value to become familiar with different sections, as do those who attend our anniversaries. In every way it makes for the welfare of our country to hold our May meetings at strategic points within the great territory occupied by our constituency. Iowa will give royal welcome to all who come, of that we are assured.



Famine in China

We do not publish harrowing details, but there are no indications of improvement in the terrible conditions in China, and relief is most urgently needed. The statements are made that in some sections the population is being decimated by tens of thousands from actual starvation. That there are not wild outbreaks is proof of a submission to fate and an abandonment of hope.



Can the Republic Succeed?

We have given various opinions on the subject of the probable success of a republic in China. The great majority have been favorable. Dr. Williams, vice-president of Nanking University, says that China never had an absolute monarchy, that public opinion has ever been a great power among the people, and that a great deal of local autonomy and very little policing have marked the past. Hence the Chinese are by no means unprepared for such radical changes as have taken place. "Republican China will build railways, estab-

lish a public system of education, reform the currency, and acquire and apply modern science to her immeasurable resources." He regards it as significant that the young Chinese doctor who directed the government's efforts to stamp out the bubonic plague is the greatest authority on that dread disease. This is the period of plasticity.



Closer Relations

Secretary Knox has carried to the Central and South American peoples the hope of the United States, represented by its President, that the completion of the Panama Canal might mark the beginning of closer relations between our country and all Latin-America. He told them that this country desires to live in amity and essential harmony with all American republics, and wishes for them more peace, prosperity and happiness in their national lives. The United States craves neither sovereignty nor territory. The result of the Secretary's visits has been excellent, and will make for much better understanding in days to come. When the Canal is completed and the new relations are entered upon, certainly there will be a newly opened door for Protestant mission work in the Central and South American states. Our mission boards should be getting together and deciding upon a policy of comity that will put a force of workers in each field now uncultivated.



Home Rule for Indians

The Commissioner of Indian Affairs, Robert G. Valentine, advocates self-government for the 300,000 Indians in the largest measure consistent with the retention of the Government's authority. He deplores the exploitation of the In-

dians by politicians and commercial interests. He believes thoroughly in the honesty of the Indians, and would have the Indian Service largely composed of trained Indian men and women, who could much better administer matters than white people can. In his administration the Commissioner has sought the welfare of the Indians, and naturally this does not meet with the approval of those disreputable forces that have hunted the red man for what they could get out of him. A strong public sentiment should put itself behind the Commissioner.



A Suggestion

HERE is a suggestion as to one way of paying off the missionary debts that have been accumulated through two years. Why not vote at Des Moines to omit the anniversary meetings in 1913, with the provision that those who would attend in case a convention were held agree to give the amount such attendance would involve to help pay off the indebtedness. This plan, carried out, would pay the debts, and would not cause financial inconvenience to any one. It would relieve the Convention and societies from the necessity of a campaign, would save the faithful givers from new stress, and would set a good example of willingness to put the cause before personal pleasure.

The foregoing of the meetings would not injure our interests. It is a grave question whether biennials would not be preferable, now that our attendance has so increased. This would give opportunity to test that matter. And the next anniversary would be the centennial of the Foreign Society in 1914.

The suggestion is worth thinking about and discussing. It has the merit of economy and of conservation of energy and resources; also the merit of novelty. Who has a good argument against it?

The Stimulating Function of the

Northern Baptist Convention



THE present financial condition of the missionary societies brings to the front the denominational function of the Northern Baptist Convention, and the relation which the latter bears to the present deficits. It is necessary that the matter shall be clearly understood, in order that the required forward move may be made, and made successfully. The Convention undoubtedly originated in the feeling that in some way the denomination must be linked up more closely to its missionary organizations. Something more direct in control and responsibility was desired. The denomination, moreover, had no way to express its convictions or wishes, and a central body composed of delegates chosen by the churches was regarded by many as necessary. A delegated convention would be able to speak with tremendous force, and its voice would be heeded.

The inevitable implication of the financial control which it assumed was that the Convention would put itself behind the societies and see to it that the budget-apportionments were raised by the churches. By the terms of the agreement the societies were required to submit their budgets to the finance committee of the Convention, and were not allowed to go beyond the budget determined upon by this finance committee. Then the Convention apportionment committee met and made the general apportionment by states, turning the result over to state committees for their action. Thus the burden of financing the missionary operations was clearly assumed by the Convention. Surely the body which had power to fix the budget was the body to look to for

raising the budget. The Convention was to be a mighty stimulus. What the societies had failed to do, because of the gap between them and the people, the Convention, which was the people, would be able to do.

That the combined missionary budgets are recognized as the Convention budget is clear. For example, in the Report of the Executive Committee of the Northern Baptist Convention, made at Portland, the first section is entitled, "The Convention Budget Raised," and the opening sentence reads: "The item of greatest interest has been the raising of the Convention budget." Speaking of the complete unification of "Our Budget" the same report says, referring to the action of the Women's Foreign Societies: "This action makes their budgets parts of our Convention budget, and completely unifies the budgets of all of our national missionary organizations. For the first time in our history the budgets of all our great societies will be printed and issued on one sheet of paper as a unified budget of the Convention. This is cause for great gratitude. We desire to record our gratification at the beautiful spirit of unity which has prevailed in these negotiations, the bright promise for advance in our work, and the prospective increase in church contributions toward our missionary enterprises which will follow this step."

That the Convention has been a controlling and limiting body in regard to the financial budgets is a fact. The societies have lived up to their terms of agreement. But we are face to face with a heavy total debt again, in spite of care in budget-making and unusual efforts to stimulate the intelligent interest that lies behind giving.

What is now to be done? The debts have been accumulated under Convention management. They are not due to extravagance or lack of care and energy on the part of the societies. They are

due to the fact that the churches have not given the sums necessary to meet the budgets approved by the Convention's finance committee and adopted by the Convention itself. The finance committee has scaled down the estimates submitted to them to the last degree possible without disaster to the missions. The apportionments have been made to suit the demands of the churches, rather than to cover the full amount of the budgets. It was plainly stated again and again that even if the churches met the apportionments, there would yet be a large sum unraised. It will not do now to say mismanagement, poor business judgment, wrong calculations. Missionary work has to run on faith in the members of our churches. It is impossible to tell accurately in advance what the churches will do in any given year for missions. Credit is as essential to the carrying on of this enterprise as it is to plant and market the sugar crop of Cuba or the cotton crop of the South. No blame is to be attached either to societies or the Convention. The simple fact is that the giving has been too small for the outgo that was planned on pitifully meagre and inadequate lines.

It remains for the Convention to put itself squarely under this debt and raise it. We can no longer have such a thing as a Home Mission Society or Foreign Mission Society deficit—we have just one thing, a Northern Baptist Convention deficit; and the Convention is the denomination. The Convention at Des Moines should present a definite plan for the immediate raising of the debt. The sum is not appalling to the Northern Baptists, if they have the will to set about the task. And interests of such importance as should move every Christian heart are dependent upon what the Baptists do.

What will the Convention say at Des Moines?



NOW the pilgrims of the present set their faces towards Des Moines for the anniversaries. MISSIONS shows its readers how attractive the Iowa capital is, and invites them to join the Baptist trains. The general articles are of unusual interest and value, ranging over a wide field. The Woman's department is full of good news, and indeed all the departments are running over with the kind of incident and achievement that can be quoted in sermon or prayer-meeting talk. "Give plenty of field news," says one subscriber, and we do—this month and every month. The variety is ample, and we believe this is one of the best anniversary numbers yet issued. Deficits? Why, we are ready for a year that shall sweep them all away and speed the work the world around!

¶ Mr. Ernest Butler, of Malden, one of the ablest young laymen of our denomination, has been elected treasurer of the Foreign Mission Society, to succeed Mr. Charles W. Perkins, who resigned last year on account of ill health. Mr. Butler takes up the work at a financial sacrifice, but he is a consecrated Christian worker, and sees in this position an opportunity for service in a great cause. He is under forty years of age, has had wide experience in business, and is a valuable addition to the Foreign Society's staff.

¶ A bill has been introduced into Congress by Representative Jones of Virginia providing for the establishment of a qualified independent government for the Philippines, fixing a date July 4, 1921, when such qualified independence shall be absolute, under a guarantee of the powers. Our government would retain such lands and harborage waters only as are necessary for coaling and naval stations. The Philippine government would assume all present treaty obligations; a president would be

appointed by our President for the qualified government July 4, 1913, and after 1921 the president and vice-president would be elected by the Filipinos. A Congress composed of Senate and House like ours would be the legislative body. How far this proposal will get is unknown, but we can do nothing better than to push our mission work; for if the Filipinos are to be prepared for independence, Christianity is the means most needed.

¶ The Woman's American Baptist Home Mission Society announces, with great gratitude to God and hearty recognition of the devoted giving of the women, that the receipts of the year will meet the expenditures and leave a balance of \$119.20 in the treasury.

¶ The Committee on Family Life, of the Federal Council of the Churches of Christ, sends out an Appeal to the churches in behalf of the family. It says the points requiring immediate attention are: 1. A uniform marriage law, to follow the uniform divorce law now in process of enactment by the states; 2. Great care in the marriage of persons unknown to the officiating clergyman; 3. Attention to the terrible evils of sexual vice; and 4. Putting the family in its true place in the activities of religion, education, industry and public order. The family is in danger in our present development. There is no doubt about the cogency of the Appeal.

¶ The death of Dr. Bunker recalls attention to the volume of "Sketches from the Karen Hills," published by the Revell Company in 1910, in which is told the story of the Loikaw Mission, for which he gave his life, as Dr. Armstrong points out in his sympathetic tribute on another page. The book should find its place in missionary libraries. It is full of human interest.



For Nation and World

G LORD, Infinite in love, mercy and grace, grant that our churches may see days of salvation, that men may be gathered in and enter openly upon a Christian life, and walk safely therein. May our nation be saved from the sin of indifference and infidelity. May it hold fast to God as God has held fast to us and our fathers. May we obey His laws and precepts, and be a nation of righteousness, a God-fearing people. Let Thy kingdom come everywhere. Fulfil Thy promise of bringing in all the scattered tribes and nations of the earth, and may the resplendent light of Divine love shine upon all lands. To this end bless the work of the missionaries of the cross, and increase the zeal of Thy people for the evangelization of the world. Amen.



PRAY—

That there may be no hindrance to the progress of our missions through failure to supply the needed funds.

That a way of enlargement rather than retrenchment may be found by our people who desire the evangelization of the world.

That divine blessing may rest upon those who gather in Des Moines to consider our denominational missionary enterprises.

That the spirit of thanksgiving and supplication may abound, with rich spiritual results.

That our missionaries in Mexico and China may be preserved and sustained.



Convention Petitions

That our denomination may fulfill its mission in the world, and every church appreciate its privilege and assume its responsibility.

That the property of Christians may be held in trust for the Master, and that money may be provided for the conquering of the world for Him.

That fraternal love may be the spirit in

which our work is done, and the glory of God be the impelling motive.



Thoughts to Grow Upon

When virtue has become a daily habit you become possessed of an individual character, prepared for fulfilling in a great measure the end for which you were created.

Virtues are to be measured, not by extraordinary actions but by everyday conduct.

Let love permeate everything, and all the other virtues will grow out of it, as flowers spring from the soil.—*Varnum*.

Willing endurance of suffering and grief is the price that you have to pay for conscientious fidelity to any cause that is vast enough to be worthy of the loyalty of a lifetime. And thus no moral agent can be made perfect except through suffering borne in the service of his cause.—*Josiah Royce*.



The Joy of Salvation

Visiting a Karen village, Dr. Bunker, who has just passed away, tells us that he found every convenience the people could possibly provide, and saw a wonderful transformation in a once savage people. The regenerated men and women crowded about with overflowing joy in their new life. Observing a woman who seemed specially happy, we said to her: "Sister, you seem very happy. What is the reason?" "Oh," she replied, "we worship Yah! When the teacher came to visit us years ago we knew neither Yah nor the teachers. Whether they had white hearts or black we could not tell. Now we know they have white hearts." "But, sister, you have lost the ornaments you used to wear. Do you not miss them?" She replied: "Oh, teacher, we were in bondage then. Now Jesus Christ has set us free; and there is only one woman in the village who will wear the brass wire. But she is a heathen!"—Sketches from the Karen Hills.

Cuba and Our Missions

The Strategic Island of the Caribbean Sea—
Dr. and Mrs. Moseley Tell of Baptist Work



HERE is an abiding interest on the part of our people in the people we rescued from an oppressive rule and set up in independent government. Before reading what Dr. Moseley has to say about our missions in Cuba and the general conditions, let us refresh our memories with a few facts about the fascinating Island:

Cuba lies directly south of Florida. Havana is 100 miles from Key West. Extreme length of island 730 miles, breadth ranges from 150 miles in the east to 25

miles near Havana. Area about 44,000 square miles, or nearly the same as Pennsylvania. Coast line nearly 2,200 miles.

Strategically Cuba's position is controlling, of paramount importance to the United States since the Panama Canal's construction. It is the Key to the Gulf of Mexico. Its harbors are destined to become important ports for coaling and commerce.

Mountainous in the eastern portion and exceedingly picturesque, the western end is level. There are many short rivers, and the finest of harbors. Baracoa, on the north shore, where we have a most prosperous missionary work sustained by Mr. Treat of Pennsylvania, was the first town founded on the island by Velasquez, and was the cathedral city in 1518; but when Santiago was founded in 1522 the capital was transferred. We have in Santiago also a fine mission work. It was there that Dr. Moseley began as soon as the close of the war in 1899 made it possible; and it is twelve miles up in the mountains that we have our El Cristo schools, than which there are none better in Cuba.

Cuba has a marvellously rich soil, that grows three to four crops a year. Sugar is the chief staple, sugar cane covering 47 per cent of the cultivated area. Tobacco ranks second in importance of products, coffee third, and citrus fruits are of exceptional quality. The Cuban grape fruit is the finest grown, and if there were no tariff our people might have this fruit in abundance at reasonable prices.



RELATION OF CUBA TO UNITED STATES

The climate is variable, with a wide range from noon to midnight, but no winter and summer season, only a dry and wet season. In the plains it is warm, but sea winds relieve at night; and in the mountains there is a mild and pleasant climate, rather enervating to northern people after a year or two, so that the missionaries ought to have frequent relief. As a resort for winter-chilled Americans Cuba is delightful in January and February.

precipitate what has been done for them by the Protestant missionaries, who present a total contrast to the religious teachers of former days—the priests whose main concern was to collect fees.

How long? and what next? These are questions constantly in mind in Cuba today. There are two parties in steadfast opposition. One rallies behind the President, the other behind the Vice-President. It cannot be said, on the one hand, that the government has the confidence of the



TYPICAL SUGAR PLANTATION IN CUBA

The population is somewhat over two millions. Havana is the largest city, with about 300,000 people. Havana is cosmopolitan, while the other parts of the island are quaint and provincial and far more interesting to one who would really see the people and their life.

Education is making some progress. There was practically no public education until the American occupation, and the Cuban Government has not stimulated educational efforts as much as the Americans did. There are over 2,000 public schools, mostly of an indifferent character, with 122,000 pupils. Illiteracy is too common, but somewhat decreasing.

A visit to Cuba will convince the sympathetic visitor of one thing—that the type of converts found in our missions is both interesting and inspiring. For warmth and missionary zeal commend me to those simple-hearted people who have found the light and liberty of the gospel. They ap-

preciate what has been done for them by the Protestant missionaries, who present a total contrast to the religious teachers of former days—the priests whose main concern was to collect fees.

How long? and what next? These are questions constantly in mind in Cuba today. There are two parties in steadfast opposition. One rallies behind the President, the other behind the Vice-President. It cannot be said, on the one hand, that the government has the confidence of the

most thoughtful people or of the commercial interests; nor on the other hand, that there is reason to anticipate a formidable uprising, owing to fear of American intervention for the third and last time. Signs of serious trouble have appeared, but the attempts at uprising have been quelled.

The test is most likely to come, as in the former case, with the presidential elections. If Gomez then gives way to Zayas, there may be no serious contest. Such an agreement is asserted. But only a rash man would venture a prophecy. Those who think they know most about the situation agree that the Cubans at large would oppose annexation to the United States most bitterly; that the capital class would favor it; that the Cubans are too selfish and childish as yet to maintain a stable government; and that ultimate destiny points to a place under our flag. But here is the pause.



THE FINE CHURCH BUILDING AND SABBATH SCHOOL AT CIEGO DE AVILA

Cuba and Missionary Progress

By H. R. Moseley, D.D., Superintendent of Missions



A RECENT magazine writer has said that when the Panama Canal is finished, the Gulf of Mexico will be the American Mediterranean, and Cuba the American Gibraltar. Any one who will look at a good map of this

section will see that this statement is not far wide of the mark, for Cuba is certainly the key to the American Mediterranean. The commerce of the world will either have to pass north of Cuba through the Straits of Florida, or South of Cuba through the Caribbean Sea. Historians through all the years have called attention to the strategic importance of Cuba, commercially and politically, and I wish to emphasize the strategic importance

of Cuba religiously. The countries of South and Central America are the greatest untouched mission field to-day; many of them being closed to the gospel, or at least very difficult to enter. Cuba is the natural center for religious work in Spanish America, and in a peculiar way has been prepared for the training up of workers who, later on, may enter and evangelize this virgin field. Nearly all of the leading denominations in Cuba have realized its importance as a center for their Spanish-speaking work.

The Southern Baptists began work in Western Cuba some years before the successful revolution and their work has been carried on with much success since that time. Of course, they suffered greatly because of the trouble and defection of Dr. Diaz, but their work in the Western Provinces of the island is, in the judgment of the writer, in better condition than ever before; they are doing aggres-

sive work in all of the leading cities and in many of the small towns. They have a capable and efficient force of native workers, and are making good progress along all lines.

The Northern Baptists began work in the eastern end of the Island at the close of the Spanish War, and they have extended their Missions until to-day they occupy practically all of the leading cities



SCENE FROM THE MOSELEY FRONT DOOR

and towns of Camaguey and Santiago Provinces as well as many of the country places. They have 120 stations, including 54 churches, and the rest regular preaching. The following is their report for 1911-12:

STATISTICAL REPORT

New churches organized 3; number of churches 54; out stations 73; Missionaries (not native) 7; Missionaries (native) 24; number of baptisms 236; membership 2,701; Bibles distributed 814; pages of tracts distributed 199,683; contributions for self-support \$1,450; contributions for missionary work \$180; new chapels 2; total chapels 38; missionary residences owned by Home Mission Society 8; residences rented 16; Sunday schools organized 8; number of Sunday

schools 56; teachers 135; pupils 2,511; higher schools (at El Cristo) 1; school at El Cristo with 12 teachers, 149 scholars; primary schools 8; teachers 13; pupils 333; valuation of churches, parsonages and lots \$112,000; school property \$51,000.

The combined Baptist churches of the Northern and Southern Board have more members than any other denomination, but other denominations, realizing the great importance of Cuba, have also well established Missions. The Southern Methodist church has extended itself over the island, and has an interesting and flourishing work.

Both the Northern and Southern Presbyterians are working in Cuba, but in different parts of the island.

The Christian Church has also a small Mission confined to the Province of Matanzas, and the Episcopalians have Missions in all of the principal cities of the island, with schools established at many of these points. Their work, however, is largely among the English-speaking population.



THE MAYOR OF EL CRISTO AND HIS FIGHTING COCKS

From the above brief survey, you can see how much has been done to occupy Cuba as a mission field, and yet to one who has been here from the beginning, it is appalling to see the fields yet untouched, and the towns and cities still unoccupied, although we must say that Cuba has been favored in having her needs better met than almost any other Spanish



OUR WORKERS IN CUBA, DR. MOSELEY IN CENTER OF MIDDLE ROW, WITH BOOK

THE LARGE NUMBER OF NATIVE MISSIONARY PASTORS WILL BE NOTED, AND THE ATTRACTIVE PERSONALITY OF THE GROUP, WHICH INCLUDES SOME THEOLOGICAL STUDENTS

country in the world. I think this is due largely to the fact of the Missionary Boards' having recognized her strategic importance as a missionary center for Spanish America.

When the writer came to Cuba, nearly fourteen years ago, he found social and religious conditions in a chaotic and deplorable state. The Cuban people had many false notions as to what our coming was to mean to the island, and very few of them had any conception of our real purpose; but during the last thirteen years, they have come to understand what we are here for, and what we are trying to do, and the feeling of the Cuban towards our Mission is one of friendliness and helpfulness. There has been a marked improvement in the social and religious conditions of the people, and though the Protestant element in Cuba represents only a little over 11,000 of the population, its influence cannot be measured in this way, for the untabulated results of our work can be seen by the intelligent and thoughtful observer at many points of Cuban social life and conditions. The germ of gospel truth has

permeated many parts. The Cuban people are being influenced by Protestant evangelistic work in a much larger way than statistical tables show. In almost every department of the life of the Cuban people the gospel has made some impression, and while social and religious conditions are not what we would like, yet there has been a marked improvement in the last thirteen years. Many of the vices that prevailed then are now more or less out of sight. The people realize that many of the things they used to do were not right, and while vice still exists and probably will continue to exist, yet there is an improvement. There are two festering sores in Cuba, which need to be brought constantly before the people and fought by all well-wishers of the country—the lottery and cock fighting. These two demoralizing agencies have done more to injure Cuba, in the judgment of the writer, than anything else during the last decade. The accursed lottery has not only impoverished the people, but demoralized them as well. The public cock fights have not only brutalized but have called forth a protest from even those

who formerly supported them because of the economic dangers and difficulties they have produced. Labor is unsatisfactory on account of the constant cock fighting, and only recently sugar mill owners have presented a petition to the Government asking that these cock fights be limited to Sundays and holidays, claiming that otherwise the whole labor system of the island would be completely demoralized.

I herewith present for the information of the readers of *MISSIONS* the salient facts of my annual report. This will give you a bird's eye view of the development of our Mission, and the extent of our present activities. There are many hopeful features of the Protestant work in general to which I wish to call your attention. First among these is the fact that the Lord is giving us a consecrated trained native ministry. In our own work we are beginning to send out two or three trained young men from our theological school at Cristo each year. Other denominations, realizing the importance of trained native missionaries, are making more or less efficient efforts

to train young men whom God has given them. Another hopeful feature of our work is that there is little or no overlapping and waste and rivalry between the denominations. We have a most satisfactory comity arrangement, which is subscribed to and kept by practically all the denominations: and those who do not actually subscribe to it keep the spirit of it. In this way we have avoided many evils that come to mission work in other countries. There is a most hearty cooperation among nearly all of the workers of the different denominations in Cuba. Of course, there are rare cases when some ambitious missionary, who does not care to build on his own foundation, has been known to go into a field where he should not go and try the work of proselyting, but this is exceptional.

There is hearty cooperation in inter-denominational Sunday school work, and I believe there is no more hopeful feature than the development that has come along this line. We have now a regular paid secretary who gives his entire time to this work, together with the work of the



THE CRUEL SPORT THAT BRUTALIZES THE MEN AND BOYS OF CUBA

American Bible Society, and we are expecting great benefits from it. One of our greatest difficulties has been the securing of competent teachers for our Sunday schools. In many places we can get



THE SONGO CHURCH

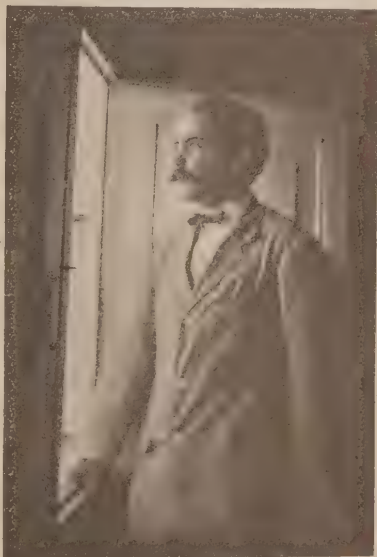
the children and older people to come to Sunday school, but cannot get competent teachers for them. With the establishment of teacher-training classes, and constant and careful teaching as to the organization of Sunday schools, we think that a new day has dawned for our Sunday school work in Cuba. The annual conventions of Sunday school workers are creating great interest and enthusiasm. The young people are taking hold of this work with great energy, and I believe that within a few years we shall have in all our churches competent young men and women trained for teachers and Sunday school workers.

We have now had time for all the novelty to pass away, and also for the testing of many of our converts. While it is true here, as in the States, that in the beginning much chaff came into the churches, we are encouraged by the many who were genuinely converted and who are faithful after years of experience and trial.

The outlook is bright and encouraging. Of course, we do not shut our eyes to the difficulties nor to the discouragements. These are many, but we realize that God

has been gracious to us, that His promises are sure and steadfast and that our experience here has verified these promises.

I wish before concluding this article to call attention to two or three of the opportunities and needs of our work as I see it now. The condition of the public school work in Cuba is such that it gives a rare opportunity to establish private Christian schools which will be self-supporting or practically so. We have successful schools in many places. There are great demands for these schools in many other places. I believe that in most of



PASTOR FRANCIS OF THE SONGO CHURCH

our churches and stations we can establish schools that will be self-supporting. This gives us an unparalleled opportunity to reach the young people of the island, but to establish these schools we must have teachers and equipment. The salaries of the teachers can be paid largely, if not altogether, from the net receipts, but some one must furnish the equipment. A primary school can be fitted up by the expenditure of \$200. In most places these schools can be held in our chapels, for we do not believe a church should be used only once a week, but that it should

be a "bee hive" of industry and Christian work every day in the week.

Another urgent need is that we shall have something done for the young people who come to our services, and who are getting very little from the sermon of the pastor. In most of our congregations from sixty to eighty per cent of the congregations is made up of young people under twenty years old, many of them from twelve to fifteen. They are not

specially interested in the sermon, and it is a problem to the writer as to how to best meet this need. I am planning to try an experiment of holding Bible schools at night, with men and women to teach a Bible lesson to these young people who come, and who will come whenever the doors of the church are opened. If there is any one thing needed more than another, it is to teach these people the Bible.



DAY SCHOOL OF THE BAPTIST CHURCH AT SANTIAGO DE CUBA

Young Cuba

By Mrs. H. R. Moseley

FROM the beginning of our work in Cuba the question has been what to do with the children. Big children and little ones, white children and black ones, and mestizos of every intermediate shade from ecru to midnight. The dilemma of the old woman who lived in a shoe was, and is, ours. Like the Cuban mosquito, the Cuban child must be reckoned with. He is active, he is noisy, and he makes his presence felt. But here the comparison ends. The one must be exterminated, the other is immensely worth while.

As a beginning of our educational work in Cuba, a day school for girls and small

boys was opened in connection with the Santiago mission, thirteen years ago. I shall never forget the strenuous efforts of our first teacher to instil into those youngsters Boston manners, to say nothing of morals. It was uphill work, but soon results began to be seen, and they are still being felt. Misses Grané and Jimenez, now missionaries among their own people, were students in that first little school. Also Carlota Perera, Miss Howell's competent assistant in the Guantanamo school, and many others.

But we dreamed of greater things. If so much could be done in a day school, what might not be accomplished in a

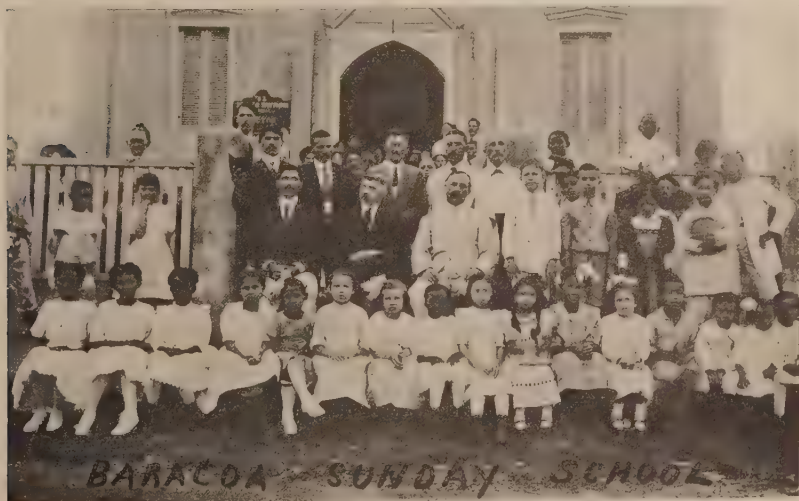


boarding school where we could have the children nine months in the year! Our Southern black mammies used to say, "Tell yer dream 'fo' bre'kfus, an' it'll sho come true". We told it before break-

fast, dinner and supper, and then dreamed it again all night. It was whispered to Him who loves Cuba better than we do, and whose ear has ever been open to "the cry of the children". He put it into the hearts of some of His stewards to make the dream come true, and on September 9, 1907, we saw the Cristo colleges opened, and boys and girls coming from the east and from the west (north and south do not count for very much on the island of Cuba). Each train brought reinforcements, swelling the roll beyond our greatest expectations. "And the evening and the morning were the first day." At its close, our beautiful cement block buildings were not the only full things in the town of El Cristo.

Our plan was to make the Cristo school a college, or at least a high school, but so few of those who came to us were prepared for it. Then was felt, as never before, the need of good primary day schools in our central stations, as feeders for Cristo college.

Are there no primary schools in Cuba? Yes, thousands of them, public and private. One of the latter once existed on the very site where the girls' building of Cristo college now stands. It was in a tumbled-down old house, taught by a tumbled-down old lady. The pupils sat



PASTOR JUAN MCCARTHY'S PROSPEROUS WORK AT BARACOA, THE ANCIENT CITY

around, some on chairs, others on benches and boxes. The teacher smoked a big black cigar as she dispensed her wisdom, teaching the little girls to work their samplers, while the boys stood at her side and laboriously spelled "B-a, ba". To the more advanced ones she would read a line from the reading book, while they repeated it after her, as you have heard hymns lined out in meeting. The scoldings were divided between the children

tween those who come to us from our mission schools, and those who do not.

We now have primary schools in eight of our central stations. In five of these an American missionary teacher is in charge, with one of our Cristo girls as assistant. The other three are taught by our girls alone, as there were not enough missionary teachers to go around. Many other towns where we have missions are begging for schools, but we have no



GUANTANAMO DAY SCHOOL—MISS MAGGIE HOWELL, TEACHER

and the chickens and other live stock which frequented this seat of learning. I used to visit this old lady and her husband, hoping that I might be able to do a little teaching myself. But the old man always wanted to know who was Cain's wife, and because I could not furnish that lady with a family tree, he seemed to have about the same opinion of my ability as a teacher as I had of his wife's. A good thing sometimes to "see ourselves as others see us".

I do not mean to make the impression that all Cuban schools are like the above, for such is not the case, but it is a fair sample of hundreds of them. Do you wonder that we want our own schools? Come to Cristo and note the difference be-

more teachers and no more equipment.

Last June Cristo college graduated its first class. Ten young women, with normal training, and all Christians. These girls also passed the State examination for teachers, and did it so creditably that the Santiago daily papers congratulated us upon the fine showing made by our graduates.

In Cristo we have many students from Roman Catholic families, but all of them attend our church services, study the Bible in school and Sunday school, and frequently take part in the weekly church prayer-meeting. Do you believe they will return to their homes and bow down to images, worship saints, or confess to priests? Think of the effect of this train-

ing on future generations. We have been sowing only a little while, and the harvest is already abundant. But this is only the beginning. "The best is yet to be."

Believing with all our hearts that the hope of Cuba is in her young people, we only await your permission to gather up many more of these boys and girls, a mighty army of them, and train them for the King's service. Then, with a trained standing army of her own Christian sons and daughters, it will be an easy thing to take *Cuba para Cristo*.



OUR BEAUTIFUL CHURCH, WITH PARSONAGE AT GUANTANAMO, ON SITE OF A COCKPIT

Convention in Guantánamo

A letter from Rev. A. B. Howell, who has done a lasting work in Guantánamo, the largest city outside of Santiago in the eastern end of Cuba, says the church there was preparing to entertain the Eastern Cuba Baptist Convention in its eighth annual session. The dates were April 3-5, and the program promised nine sessions of discussion and devotion, concerning which we shall have report later. These conven-

tions are always interesting, and the group of Cuban workers which we give in this issue well represents the men who are carrying forward the evangelization of Eastern Cuba. In Spanish the announcement is:

Programa de la Octava Convención de las Iglesias Bautistas de Cuba Oriental, que se celebrará en la Iglesia Bautista de Guantánamo, calle C. M. de Cespedes esquina a Crobet los días 3, 4 y 5 de Abril de 1912.

The morning sessions begin at 7 o'clock in the cool of the day, closing at 10; afternoon sessions at 1.30; evening at 7.30 to 9.

As to his own work, Mr. Howell says he is alone, as Mrs. Howell is with the children in Ohio, where they are at school. The mission is prospering. The day school this year numbers sixty pupils and is a great help to the Sunday school and the work in general. The enrollment in the Sunday school is over one hundred with an average attendance of seventy-five.



The First Baptist Church of Yara

Rev. H. R. Moseley, D. D. Dear Brother in Christ:—In meeting for the first time in the new chapel which has been built in this historic town, we wish, through you, to tell the Baptist Home Mission Society of our great joy in seeing the answer to our prayers,—for our ardent desire has been to have an adequate meeting place for the worship of our Good Heavenly Father. We wish to thank the Society for what they have done for us, for sending us servants of God, carriers of the blessed message, through whom we have come to know the efficacy of the blood of our Divine Master. Those who contribute to the support of this work will rejoice with us in the fruits which their efforts are producing, and it will cheer them to know that this day seven persons were buried with Christ in baptism. In giving our thanks to the Society, we lift our prayers to our Lord, asking that He bless those who have been instruments in His hands of bringing so much good to us. Yours in the faith of the Divine Covenant, (For the Church) J. BELDA,

JOAQUIN ANTUNEZ,
JULIO GIRONA.



TYPICAL BURMESE STUDENTS IN OUR THEOLOGICAL SEMINARY AT

The Story of Saya Ba Teh

By Rev. W. W. Cochrane, of Hsipaw, Burma

BA TEH IS THE BURMAN LAWYER WHO GAVE UP LAW TO ENTER MISSIONARY WORK AT KENG-TUNG, AND IS NOW A TEACHER IN OUR THEOLOGICAL SEMINARY AT INSEIN



LESSINGS like misfortunes never come singly. Three times recently we here in Hsipaw have had delightful and helpful visits from native workers in that great mission at Keng-tung. I wished to get afresh from

them the story of the Keng-tung mission, of the marvelous work among the La-hu tribes in particular. First I called on Saya Myat E, but he wanted to preach a gospel sermon. Preach he did and I was amazed to see how the—the what shall we call it?—the inspiration of the great ingathering at Keng-tung had roused the man up. I had known the man for many years and had never known him to speak with such freedom and power. Then, of the next group, I asked Saya Po Tun to tell us the story and he preferred to preach too. He chose for his text, "Put ye on the Lord Jesus Christ," and told how the soul is as naked before God as are the bodies of the wild Wah tribes to the eyes of man. As naked savages are not allowed to appear in the haunts of civilized man, so the naked soul must be clothed with the Christ-apparel to appear decorous before God. It would have been

regarded as a forceful and striking sermon in any American pulpit—but it was not the story I was after.

Now Saya Ba Teh is here and told at our chapel yesterday the strange tale that follows: It was worth waiting for. Ba Teh is the chief among all the native workers at Keng-tung. Educated as a lawyer he gave up a lucrative practice in order that he might, on a mere pittance so far as salary is concerned, give his strength and very exceptional abilities to the conversion of the hill tribes of Keng-tung. At the chapel he spoke in Burmese, one of the five languages that he speaks fluently. After the service I asked him to come up in the evening and give me the gist of the story in English and I would take it down on my typewriter. He said, "All right." And here is the story from his dictation:

According to the command of Jesus Christ, the missionaries came to Burma, Dr. Judson leading. After many years the work spread into the Shan States. Let due credit be given to all missionaries and to all native preachers and teachers, and still we must own that the real work done at Keng-tung has been done by the Holy Spirit. For, with all our efforts we can-



INSEIN BURMA—THE CLASS OF GRADUATES THAT WILL REMOLD INDIA

not reach the hearts of the people. It is the power of the Holy Spirit alone that does that.

The unconverted heathen around us cannot understand what the Holy Spirit is and they therefore do not recognize His power. In every case of conversion they think some trick has been played and that the convert was won by being paid. Some three years ago a Burman spoke to me and when I told him that the number of converts amounted to ten thousand he asked, "How much money did you have to pay them?"

Instead of answering him direct, I asked him if he would be baptized if I gave him five rupees. He said, No, that not a hundred rupees would induce him to be baptized. I told him, if he would not be baptized for one hundred rupees, did he expect that the hill tribes of Keng-tung would be baptized for one rupee each? If we had to pay one rupee each, it would have cost the Mission ten thousand rupees and that no missionary Society had ten thousand rupees to be distributed in that way, and that if money was what we were after that every man would want to keep it all himself (an argument that a Burman could understand).

I told him further that there is no man that would give himself to be killed for one rupee or for even ten rupees, and to the superstitious Mu-sus (or La-hus) the tearing down of their household altars and their temples meant just that. Until they come to believe that God is greater than all their demons they will not consent to have their altars and temples torn down. But how the Holy Spirit works we

cannot say. We see only the evidences of His power.

In the first place this people had been providentially prepared beforehand. They believed that there was only one God, and that he is the Creator of heaven and earth, and the Giver of life and he is immortal and unchangeable. They also have some idea of sin, for when misfortune has befallen them, as in sickness or death, they believe that it is because they have offended some evil spirit, and that the only way to get out of it is by making some sacrifice. They also believe that the Spirit of God may come upon any person. There have been many persons for generations, one after another, that they think have received the Spirit of God. Such men claimed to have some message from God. These messages had great weight with the people by whom these sages were highly respected.

But something more memorable happened when the mission was established in Keng-tung in 1901. The La-hus of different villages said that they had had dreams and seen visions. They gave proof of the visit of the Spirit by speaking in Chinese which they had never spoken before and in speaking such good Chinese that any Chinaman could understand them. Other men told the people that they must tear down their altars and temples for the old order was passing away and a new order was coming. They had a tradition that God was coming down to visit His people. So they instructed the people to purify themselves by abstaining from eating meat and from using opium and from other things which they regarded as unclean. Their expectations were intense and the

lighting of candles and the burning of incense were multiplied.

The first man that was baptized was called Cha-she. He first visited the missionary (Mr. Young) in 1902. After that he came to the mission compound again and again, as often as three or four times a year. Many of the La-hus also used to come down from their mountain homes every five days to the great Kengtung bazar. They arrived the day before the bazar would open and coming to the mission compound would spend the evenings in listening to the preaching of the gospel. In October, 1904, Cha-she applied for baptism.

On the morning of the day fixed for the baptism, while the missionary and preachers were preaching at the bazar, two strange persons with about thirty followers made their appearance. They said they were from China. They claimed to be religious teachers, men with a message from God. On coming back from the bazar to the mission compound with those parties, we found at the compound another religious teacher also with about thirty followers and with presents in the shape of La-hu caps, melons, cucumbers, and tobacco and tea in packets. They were preached to and invited to visit the compound frequently. They came nearly every bazar day (a weekly bazar following the old Shan week of five days). They stopped each time a night or two on the compound.

In the next month (November) thirty persons, including these three teachers, came in for baptism. About fifteen days later some fifty persons were received again. After that so many parties, ranging from ten persons to a hundred and twenty, came in wanting to listen to the teaching and to obey that no one could keep count of them. The Shans tried to keep the people back by telling false stories. They told the people that the Christians were trying to get the La-hu people in for food for their ogres (Hpi-hpai). But in spite of the false tales of the Shans the people have been coming in increasing numbers to the present time.

With a very large number of converts, with comparatively little instruction, it has been difficult to train and shepherd them with so few preachers. Notwithstanding

all this, there has been but very little falling away. Hence it is evident that the Holy Spirit has been working wonders among this people. Now that the teachers are better acquainted with the people and can converse with them in their own language, they find many astonishing changes of heart and life. Some confessed that before their conversion they had been thieves and robbers, others had been murderers. Some of the converted witch-doctors confessed that they had made their living out of the fears and the credulity of the people. Strange to say these witch-doctors became the most active and earnest of the converts, going about preaching and telling of the wonderful work of God.

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STRIKING INCIDENTS OF CHRISTIAN SERVICE AND OF ANSWERS TO PRAYER AMONG THE LA-HU CONVERTS

At this point Mr. Ba Teh paused, in telling his story, and asked whether the readers of MISSIONS would like to hear of any striking incidents of Christian service or of answers to prayer among the La-hu converts. I replied that there was nothing in the world that they liked so much to hear. So he went on with his story in this fashion:

There are instances where the Spirit has taken hold of a very weak person of no account and made him, or her, a power for good. In a certain village, half Christian and half heathen, there was no male convert that would take charge of the Christian services in public worship or do much Christian work (there are villages in America like that). There was a young woman, the mother of two or three children, living in the village who had never been to school and could neither read nor write. As she could get none of the men to do it, she herself took charge of all the religious services. On Sundays she would call the converts to her home, invite the heathen, and gather as many of the boys and girls about her as she could. Then as there were two or three that had learned a few Christian hymns they would sing and pray, and sing and pray again. Three such meetings she held every Sunday and one every evening through the week.

When any person had not been observing the sanctity of the Sabbath she would plead with him. She won over her husband and brother, who were heathen, by means of prayers, pleadings, and tears. The sick always looked up to her for help. Before beginning to pray for the sick she asks him to confess his sins to God if he has done any wrong. In every instance where she has thus visited the sick God has graciously answered her prayers. When she knows that a person has done wrong and will not make a clean breast of it she refuses to pray for him. In such cases there was no recovery. Gambling

In 1905 one case came under my attention. It was a very cold night in December. I had been doing strenuous work in the evening and went to bed at about eleven o'clock. About an hour later I was awakened by someone walking the floor back and forth. I found that it was my La-hu assistant. I asked why he had not gone to bed and he answered that messengers had come from a neighboring village where a woman had fallen unconscious, calling me to come over and pray for her. I inquired into the nature of the case and finding that I had no medicine that would help her I hesitated about



REV. C. B. ANTISDEL'S MISSION AT KENG-TUNG

was a great temptation in that section which she successfully opposed. One day when she heard that gambling on Sunday was going on just outside of the village she went out to suppress it, though she had been warned that each gambler had a club and had threatened to kill her if she interfered. At the sight of her the gambling broke up and the men, dropping their sticks, fled in all directions. The only other person assisting her in the work was her aunt, a woman some forty-five or fifty years of age. Humanly speaking all the Christians of her village might have fallen away but for her example and teaching.

In some way, God seems to have been working by His Spirit in the way that would best appeal to the La-hu tribes. The sick are healed, the evil spirits are cast out, thieves, drunkards, and opium-smokers are reformed, and the disobedient are punished by some trouble or misfortune.

going, as I did not believe in prayer alone without medicine. My assistant volunteered to go and I gladly availed myself of a substitute.

I awoke again at about three or four o'clock and found that my assistant had returned. I asked about the woman, expecting to hear the worst, thinking she had passed beyond assistance. I was amazed to hear that she had fully recovered and was there in person with her husband. I inquired into the matter and the assistant said that he found the woman still unconscious, but that he believed that God would graciously hear and restore her at once at the end of his prayer. At the end of the prayer he found no improvement in her case at all. He thought that something must have hindered his prayer and looking found a cord about her wrist, a mark of bondage to demons. He cut the cord and casting it away prayed again. At the close of this prayer

the woman sat up suddenly but was not in her right senses. She, or the evil spirit in her, exclaimed, "I am the lord of the Me-hkawng (Cambodia river). Unless you sacrifice a pig to me tomorrow, I will take your life. I have already taken one life today (a woman actually died that day)." The assistant replying said, "You are no lord whatever for it is God who created all hills and rivers. You are not to molest a child of God. Go out of her." Then the evil spirit said, "Who are you that defy me?" He answered and said, "I am a child of God and obey his word." Then the evil spirit said, "Are you not afraid of me? I will drown you in the Me-hkawng." The assistant replied, "I also preach immersion. Let me see whether you drown me or I shall drown you." With that he took the woman by the hand. She at once came to her senses. This demon of the Me-hkawng is a well-known local spirit and is feared by all the tribes. The news of his being cast out spread quickly abroad.

NOT HYSTERIA BUT FACT

Lest the critical and unbelieving should say that the foregoing was a case of hysteria, I asked Mr. Ba Teh to give another case in which there could be no hysteria at all. He gave the following:

Last year one of the preachers went down on the Mong-Hai side and found about fifteen baptized persons using opium. On inquiry he found that they had been using it for many years before they were baptized. He urged them to give up their opium. They asked him for medical aid. He replied, "Do you think medicine is greater than God? Believe, pray, and God will help you. You can give up your opium at once." All fifteen men then and there threw their opium pipes away. When they felt pain in their bowels and limbs, the physical distress that comes from giving up the drug, they took up their hoes and axes and went to working hard. After two or three days they forgot their appetite for the opium as though it had been but a dream. The craving was gone.

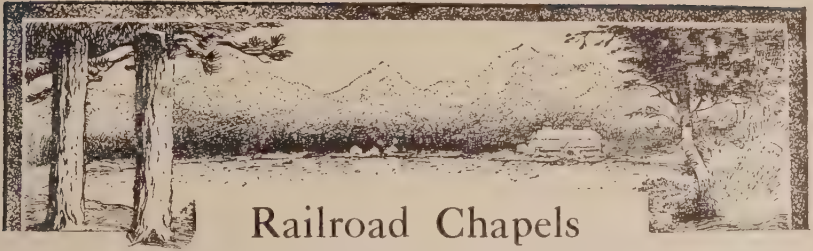
That village, called Hway-Yu, is attracting the attention of their neighbors. When there was famine all around them, that village thrived. When there was much sickness in neighboring villages, the people of that village were well and strong. There have been many such cases as these which keep up the faith of the people.

There are several instances of punishment for breaking the Sabbath. A man undertook to go to a Shan village to bring in some cattle. It was Sunday and the people tried to dissuade him from going, but he insisted and went. When he came to a stream he suddenly fell unconscious. He was brought back to his village but died that day. Another case is of a man who undertook to set out on Sunday some chilly or red pepper plants. He suddenly became dizzy and fell, dislocating his arm. Another man tried to catch fish on a Sunday and got a thorn scratch. Blood poisoning set in and he lost the use of his arm. He complains that the punishment is out of proportion to his crime, but the people think that he had committed other sins.

This year two or three hundred La-hu Christians volunteered to go out from three days to three months each, some for shorter and some for longer periods, to preach the gospel, at their own expense, to the heathen. There is every prospect that the work will be laid on a firm foundation and that the constant increase of the past years will be maintained.

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The foregoing is Mr. Ba Teh's story. I prefer to send it in without comment. Let it speak for itself. A few things stick out in the story very clearly: The providential preparation, the evangelistic spirit of the converts, unwavering faith in prayer, universal belief in demonic possession, and a Hebraic conviction that divine chastisements for sin are meted out even in this life. The converse also is held to be true, that prosperity follows righteousness.



Railroad Chapels

By Superintendent Joe P. Jacobs

A Remarkable Story in Two Parts—Part Two



THE chapel car was to form part of a train from St. Louis to Denver, run for the delegates to the International Convention of Christian Endeavor. Here we were, with a hundred Christian young people of the finest sort, on a special train, scheduled to stop at Pueblo for a visit to the smelters and at Colorado Springs, to visit Manitou and Cripple Creek, landing at last in Denver! Will the missionaries ever forget that trip, and the glorious meetings in that chapel car on the way? What fellowship, what prayer and testimony, what love feasts and sermons on the way!

Soon after reaching Denver the superintendent of Baptist State Missions met the missionary and said, "I hear you have the chapel car here, and I want you to take it to a town in this state and hold three weeks' meeting and organize a church. I have tried every way I know to get something started there, but have failed. The Sunday school missionary of the Publication Society will go with you, and one of our missionary pastors from another town up in the mountains near there will come down and these will assist you so that you can do this while you are really resting." "When do you want us to go?" the missionary asked. "Tonight,

if possible," was the reply. "That would give you Saturday to make the announcements and you could begin services Sunday." "How about transportation?" "Oh! we can arrange that in five minutes; just come with me." And before the missionary had time to think over it, this wide-awake, aggressive State secretary was at the office of one of the Denver roads asking for a trip pass for the missionaries and chapel car to the town in question. It was written and the matter matter settled.

About midnight the chapel car left Denver and at five o'clock next morning was side-tracked in a county-seat, where nearly half the population is Mexican. There were at that time a Methodist and a Presbyterian church and a Presbyterian Mission among the Mexicans.

Saturday morning dawned clear and beautiful. The mountain air was crisp and invigorating, and amid the new surroundings the missionaries forgot that they had been tired.

The people were surprised to learn from hand-bills thrown into their yards and thrust into their hands upon the streets, that the Baptists, uninvited and unannounced, had come into the town by night, bringing their meeting-house, parsonage and preachers, and were to open an evangelistic campaign the following day.

The pastors of the other churches said: "It is no use, this town is gospel-hardened and sin-covered, until it will take more than this to awaken these people." However, the ministers were very cordial and proved their faith by their

works. They came forward at once, heartily co-operating with the chapel car missionaries.

In order that there might be genuine fellowship in the work, all the ministers met at the chapel car every morning at nine o'clock and spent forty-five minutes in prayer and conference. At ten o'clock there were five prayer meetings held in the homes of the people. At three o'clock

This was rather strenuous, but it proved effective. These meetings continued fifteen days without any signs of interest other than constantly increasing crowds. The congregations at the court house in the evening were about half Mexicans, and the songs were sung alternately in Spanish and English. And the people would stand around the walls and the aisles, but there had been only one person—a poor old



SUPERINTENDENT JACES AT THE CITY DRINKING FOUNTAIN

every afternoon was a meeting in the chapel car for Bible study and prayer. At seven o'clock a street meeting was held between the four corners occupied by saloons, and at seven forty-five the evangelistic services began. These were held in the chapel car until the crowd outgrew the car, and then the evening meetings were taken to the Circuit Court room on the first floor of the Court House. Permission to do this was obtained from the sheriff while he sat in the back room of a saloon playing cards and carefully watching a pile of poker chips that was stacked in front of him.

Mexican—who had publicly taken a stand for Jesus. The missionary preached the fifteenth night and after an earnest appeal, especially to men, was almost ready to dismiss the meeting and to announce that tomorrow night would close the work of the car in that town; but, as he paused, a tall gentleman came forward and asked if he might speak. Recognizing him, the missionary said, "Yes, Doctor, we shall be glad to hear from you."

Facing the audience for a moment, to get control of his voice, he said, "Men, you know me," and holding up an artificial hand attached to the wrist of his

right arm, continued, "and you know why I am wearing that hand tonight. It is because of sin. Twenty years ago I promised my old mother back in Virginia that I would be a Christian and meet her in heaven, and men, I am going to start, by God's help, tonight to keep that promise. Are there not some of you who will join me in the step?"

The judge of the Circuit Court was the first to come to the front. He faced the audience and said, "I have tried to dispense justice at that desk," pointing to the Judge's stand, "for two years, and tonight I stand here to confess my guilt and ask for mercy."

The Baptist Church now has a beautiful brick building within a block of where the old Court House stood.

* *

A Shop Meeting and Jack's Conversion

Returning to the O. K. Road, the missionaries left the chapel car at the shops and went to a cottage on a lake in Wisconsin for a needed respite. Here they rested and were alone for two weeks. Returning to the shops for the car, before going to one of the dozen places that wanted the car, they held a few meetings for the shop men. No class of people ap-



WHERE THE CHAPEL CAR CAN HELP

After him came the cashier of the leading bank, then two attorneys, a dry-goods merchant, a druggist, and then men poured into the space about the Judge's stand, until seventeen of the most prominent men in that town stood with the doctor publicly declaring their purpose to follow Jesus Christ.

Is it any wonder that the meeting lasted until midnight? That was only the beginning; the next week witnessed forty more professions of faith, making fifty-seven in all. The following Thursday after the great night a Baptist Church of twenty members was organized in the chapel car and twelve were received for baptism, and about fifteen hundred dollars subscribed toward erecting a church. The Presbyterian church doubled its membership and took steps to build a new house. The Methodists received about a dozen members and immediately began planning to move their building to a better location,

precipitates these cars more than the railroad shop men. Many of them could not attend church if they desired, but sadder than that is the fact that many of them would not if they could. Somehow, they seem at home in a chapel car. They come in with overalls on, faces black, and sometimes even smoking a pipe or a cigar. Then they are attentive and love to sing. One day just as the short talk was closed the missionary said, "Is there any one here who desires to become a Christian?" Instantly two hands went up—one near the front, the other near the back—one a boilermaker, the other an engineer. The engineer's name was Jack. The missionary knew him. He was running the engine the day the chapel car came on that line; he set the car out at the first place it stopped, and the missionary had ridden in his engine many times. The missionary stopped to talk with the boiler-maker and Jack passed out.

It was a week before the missionary saw Jack again. The chapel car was at work in another town and the missionary was called to the city where the general manager's office was, and hearing that Jack was running the engine that afternoon, the missionary climbed up into the cab, at Jack's invitation, and said, "Well, Jack, I am sorry I did not get back to see you that day you raised your hand, but I thought I could see you after the whistle blew, and I knew that boiler-maker had to go to work. But when I came out to find you they said you had gone on your run. Old fellow, I hope you have been talking to God about it, and that it is all right with you."

"I cannot say that it is all right yet," said Jack, "but I hope it will be."

"When do you hope it will be," the missionary said.

"Oh! I can't say," replied Jack, "but I know I ought to be a Christian."

The missionary pressed him to a decision then and there. His engine was pounding away thirty miles an hour. Jack was looking straight ahead, but he was not seeing the road; he was looking on and beyond and up to the very throne of God. Stripping the glove from his right hand, he thrust it behind him and the missionary grasped it. Jack squeezed his hand hard and long, then turning his head the missionary saw that tears had plowed furrows in the coal soot on his face, and with choking voice he said, "I trust Him and from now I will follow and serve Him."

Then calling his fireman he said, "George, I am going to be a Christian and I want you to be one too."

The train was just stopping at a station and the missionary thought this was a good place to leave Jack, and let him have the rest of his run to himself, his fireman and his new-found love.

It was only thirty days—just one short month from this eventful ride with Jack—that the agent crossed the track and came

to the chapel car with a telegram for the missionary which read as follows:—

"Engine on No. 2 turned over this morning and Jack was badly scalded."

The foreman of the wrecking crew said that when he reached the wreck the passengers had taken Jack into a coach and had made him as comfortable as they could, but that as he approached him Jack said, "Will, I have my time check, and am going home, but I am not afraid to go, for Jesus is with me."

A special train took Jack to the hospital, and as they passed the station where the chapel car stood, Jack said, "Raise me up, boys, and let me see the 'Messenger of Peace' and the missionaries as we go by, for this will be my last time to look on that car."

The missionaries were on the platform as the "special" passed and Jack said, "Boys, take good care of those good people; we need them over here. Tell them it is all right with me and I will meet them in heaven." And before midnight Jack went to be with his new-found Lord.

This is but one of the many instances where the chapel cars have touched the lives of railroad men and lifted them into happiness here and heaven hereafter. For the past two years the "Messenger of Peace" has worked exclusively among railroad men and hundreds have found "Jesus the best friend."

Nothing has been more difficult to meet in western fields than Mormonism. It is almost impossible to secure an audience in a Mormon community, but a chapel car one year in Utah was crowded at almost every service and more than two hundred persons among them professed conversion.

The last annual report of the Society shows more than 1400 professed conversions, nearly 500 baptisms, thirteen new churches organized and nine meeting houses secured in one year by these six chapel cars. Are they not deserving larger financial support?





OBSERVATIONS OF THE OUTLOOKER

THE Outlooker is informed that the recent movement in Japan in favor of introducing a system of religious teaching into the schools is not a governmental but a semi-official matter, the chief advocate having come to the conviction that the materialistic wave that has swept over Japan with demoralizing effect since the Spencerian and Darwinian theories and the Chinese and Russian wars must be counteracted by an ethical and religious instruction which should re-establish spiritual values. In this movement there was unity of sentiment between Buddhists, Mahomedans, and Christians. It was not a denominational movement, but came from thoughtful minds that perceived the need of something better if Japan is to be saved from degeneracy. It was good to hear a Japanese thinker, mindful of the highest interests of his people, place the spiritual values as the chief need of Japan. To make these values real is the missionary task, at home and abroad alike. We, too, need to guard against the prevalent materialism, with its downward tendencies and subtle conquests of the better self.

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Lord Wolseley was quoted by a recent speaker as saying that in five hundred years there would be only two nations—the Republic of Europe and the United States, and the Republic of Asia and Africa. The speaker thought it not unlikely that there might be only three—the Republic of Asia, the Republic of Europe and Africa, and the Republic of America. This would mean practically the white and black races in one division and the yellow races in the other. The immediate problems, however, are the development of civilization in Asia and Africa. In China the economic conditions will

have much to do with the success or failure of the new political order. Famine and resultant distress have been potent factors in Chinese revolutions, and only an advance in the direction of prosperity for the masses can ensure stability for the republic. One of the cheering signs is the general feeling of hopefulness on the part of those who know China best and have been nearest to the life of that great empire.

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The Outlooker wonders if the good people of the United States realize that the vote of Senator William Lorimer, who at the time was under investigation on charges of corrupt use of money in securing his election, was cast against the Peace Treaties, and that this one vote gave the opponents of those beneficent measures their majority. If the Senate had been as jealous of its own honor as the great body of the people still are, this particular vote would not have been cast. It is well said that if our national bodies wish to be respected they must be more self-respecting.

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A branch of the Harvard Medical School has been established in Shanghai, China, to study and combat disease in the celestial empire. Dr. M. R. Edwards is in charge, and has received a hearty welcome. He says China is only beginning to awaken to the needs of modern medicine and methods to prevent the spread of disease. He found scarcely more than 2,000 trained native physicians, and not more than 1,000 foreign doctors in the country. The state of affairs will be a world menace until proper training can be had. Special emphasis is to be laid by the new school on preventive medicine and public health.

ECHOES FROM THE ORIENTAL PRESS

A JAPANESE VIEW OF CHINA

A most remarkable article appears in the *Shinmin*, one of the ablest periodicals of Japan, on the new order in China. We give a summary:

The Japanese dislike the very word revolution; hence the spectacle of their welcoming a revolution in a neighboring country gives one a very strange feeling; yet everybody prays for the success of the revolutionary army. Japan, having her own history, cares nothing about the form of China's government, whether it be monarchy or democracy. Japanese Christians find many things to encourage them in the movement. The revolutionary army is not opposed to foreigners. The intention of the reformers is to establish a great civilized commonwealth. The program is not anti-Christian. Protection of foreigners and Christians is not mere policy to avoid the interference of foreign countries. The number of Chinese who have lived among Americans and Europeans is nine millions. Since these unite with the revolutionaries these doubtless are permeated with many of the elements of civilization. Moreover, there are about 500,000 Christians in China. These have been called the religious people. The army does not persecute but protects them. The Chinese Christians because they have been made familiar with the civilized thought of Europe and America, must be called the most advanced class in China.

The Protestant foreign missionaries in China are sent out by more than fifty missionary societies of Europe and America, to the number of 4,200. Missionaries laboring in the interior number 900, and live in all sections, build churches, establish schools, hospitals and preaching places. Bands of evangelists in the interior wear Chinese dress, eat Chinese food, and are in all respects like the Chinese. Their influence extends to many millions of Chinese. They inspire the people with the idea of democracy. The attitude of the foreign missionaries toward the revolutiona-

ries may be easily divined from the attitude of England and America toward China.

Since the revolutionary army protects the religious, a great obstacle to evangelistic work has been removed, and Christianity will hereafter occupy an advantageous position and come to be respected as the religion of Chinese civilization, superior to Confucianism, Taoism or Buddhism. With the success of the revolutionary party Christianity will be wonderfully uplifted. In the new China it may be expected to be powerful. China will make wonderful progress in the next twenty or thirty years, and may possibly eclipse the civilization of Japan.

A REVOLUTION WITHOUT PARALLEL

The *Taiyo*, Japan's leading magazine, opens its March number with an editorial on "A Revolution Without Parallel in History," which is significant for its optimistic tone. It says: "We believe the sympathy and even cooperation of the civilized nations will be extended to the New China which is now engaged in the most arduous task ever undertaken by any people on earth." After expressing "a certain apprehension as to the future of the Republic," because "the huge mass of the Chinese people are ignorant and do not care either for a monarchy or for a republic, if they are taxed less and governed not so cruelly," the editors say: "But whatever may happen in future, we cannot but admire how well advanced are the Chinese people in their local self-governing capacity and peaceful habit of obedience to law. The Imperial Government is gone, and yet the provinces are keeping still as if nothing very remarkable had happened in China. . . . We believe that the Chinese can make themselves easily one of the most civilized nations on earth, if their population were not so huge and their territory so extensive as it is. The reforms now going on there will be a second revelation to the rest of Orientals, as those of Japan since 1868 was the first in time."



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

Campaign in Philadelphia

BY THE GENERAL SECRETARY

EARLY in the fall of 1911 plans were made for a Laymen's Missionary Campaign in Philadelphia. The Ministerial Association had extended an invitation to the General Secretary to conduct a series of laymen's meetings among the churches in that city. Rev. J. Frank Ingram, the Executive Secretary, who was sent to assist the local committee in setting up the campaign, commenced his work in January, 1912.

Fourteen Men's Meetings were held, all of them group meetings except one, which was composed of the men of a single congregation. There was a total attendance at these meetings of 1,819 men. We also held one meeting for the pastors and the leading man in each church. At this gathering we had 93 men.

The closing meeting of the campaign, one not included in the groups mentioned, was composed of pastors, missionary committees and other church officers, and was attended by nearly 100 men and a number of women. Several of the meetings were conducted without the supper, but most of the groups followed the usual plan of providing a simple meal for those attending, at which the social side of the Movement was given larger consideration.

The General Secretary was ably assisted in the presentation of the missionary needs of the denomination by Drs. Rowland, Haggard, Barnes, and Seymour, Rev. Messrs. E. J. Norcross, J. Ingram, F. H. Divine and Dr. Steward. The

local committee, of which Mr. D. P. Leas was the chairman, rendered enthusiastic and efficient service in working up the campaign, and in caring for the business side of the program. The pastors too were most cordial and helpful in their reception and presentation of the workers and methods of the Movement. To all these brethren we record our warmest appreciation.

We found in Philadelphia what we have found in nearly every other city, difficulty in getting men who are facing numberless business claims to give time and personal attention to these vital questions of the Kingdom. Taking everything into consideration, however, the meetings were a splendid success. At our closing conference it was announced that several churches were already making the Every-member Canvass, and the representatives of twenty-three others were organizing to do so at an early date.

The percentage of men attending some of the groups was not as large as we had hoped for, while at others it was very large. The largest attendance at any one meeting was 310 at the Union Colored Church. The largest attendance at any group among the white churches was at Belmont Avenue, where we had 179 men. Eleventh Street stood second with 145, and Roxborough third with 141.

At each group meeting a series of resolutions carefully prepared by the local committee was presented and adopted, and commended to the churches represented for final action.

These resolutions, among other things, recommended the appointment of a strong

missionary committee, a canvass of every member for regular offerings to missions, and the reaching of a financial goal of at least ten cents per member per week for missions. This financial standard has been exceeded by several churches, which are anxious to do even greater things.

Campaign in Other Centers

Following our campaign in Philadelphia we visited Altoona, Scranton, Williamsport, Wilmington, Bridgeton and Camden. Banquets had been set up in all these places, and the men were enthusiastic in their praise of the women who did the work. We had a total attendance at the six places named of 1,015 men. The largest meetings were at Scranton with 235, Altoona with 210, and Camden with 200. All the meetings were enthusiastic and successful.

The Altoona supper was provided in the hotel at the station from which the men marched, led by the band, to the church, where as many more had assembled to hear the addresses as were present at the banquet. This was a great meeting.

At Scranton the banquet was provided by the women of the Emmanuel Church, and was in every way a splendid success. The genial pastor, Dr. Walker, the suitable commodious church school room, the music, the careful attention to all details, all tended to make the meeting a memorable one in the history of the Laymen's Movement. It had its immediate results too, in the forming of new resolutions by many to do better for the cause of Christ, the increasing of missionary giving, and the surrender of some lives to definite work in the Kingdom.

All the other meetings had their general and specific victories also. We were especially pleased when we reached Bridgeton in the drenching rain that flooded the streets, to find every place at the tables filled. This was a meeting of great power. Resolutions similar to those adopted at the Philadelphia meetings were passed at all of these meetings.

Much of the success of this campaign was due to the efforts of the Missionary Secretaries—Maxwell, Dobbins, Neil, and Soars—who not only assisted in setting up the campaign, but whose addresses

were strong and effective at the meetings.

From Camden we went to the assistance of indefatigable State Secretary W. A. Davison of Vermont. He had only arranged eight meetings for us in seven days. But they were great meetings. When men come anywhere from five to one hundred miles to attend a Missionary Banquet, there is not only "something doing" but something has been done. We had the largest attendance at our meetings in Vermont proportionate to the number of men in our congregations that I have yet seen anywhere. Our churches in Vermont are not strong in numbers, but we had over 1,000 men at our meetings all told. I asked one pastor what percentage of his men were at the meeting? He answered, 400 per cent.

Secretary Davison attended all the meetings and rendered splendid service. In fact he was indispensable to the success of the campaign. He has a mighty grip on the confidence of the people of the whole State, and is indeed doing a great work. It was a great pleasure to be associated in this work with Mr. Henry Bond, Vice President of the State Convention, and First Vice President of the Northern Baptist Convention. He is a Christian business man of rare ability and spiritual discernment. He spoke at every meeting, and his messages were warm, convincing, clear-cut and logical presentations of the reasons for supporting missions. Here is a man who ought to be heard more widely among the men of our denomination. And if the Laymen's Movement goes on, some of us have resolved to give our men this opportunity.

As to the definite results of all this work, we can only form an estimate at present. Some very definite things, and worth while, have already taken place. And we know there must, in the very nature of the work, be greatly increased giving by many churches to the cause of missions.

In closing we want to record our warmest appreciation of the work done and interest shown by the pastors in all our meetings. It is a matter of great joy to the pastors to see the men of our churches lining up for larger things in the Master's work.

The Chinese Department of Adelpia College

BY REV. L. WALTON TERRY

THE hand of God is manifested in the providences leading up to the coming of this large company of Chinese boys to Adelpia College, Seattle. For several years our Baptist school has had three or four Chinese students, and at our last Commencement a remarkably bright Chinese student graduated from our law department under Claude E. Stevens, LL. B. The ambassador to Portland, who was a relative, was present, wearing the cap and gown with the faculty. He was much pleased with the progress made by this young man in our school and joined his request to that of several Chinese law clients of Mr. Stevens that he go over to China and bring back some of the sons of wealthy merchants who were friends and relatives.

After five months of personal work on the ground, Mr. Stevens succeeded in

bringing back ninety-six boys for Adelpia, of whom nine were too young for our school, and these stay with Seattle relatives and attend a primary school in the Chinese quarter of the city. The Adelpia boys are from twelve to twenty years of age, and come from homes where Christian influences are not known. They have cut their queues, donned American clothes, and are eagerly imitating American ways.

We have a faculty of five teachers and Mr. Stevens in addition, who is dean of the department. Their progress is very creditable and I wish it were possible to show the readers of MISSIONS a sample of their writing. Great progress has been made in three months. About \$4,000 will be received in tuition and room rent during the seven months of schooling beginning with December. This department has its own dining room and kitchen service in our Administration building and at its own expense. Twenty-five of the eighty-seven students live in a beautiful



REMARKABLE BODY OF CHINESE STUDENTS AT ADELPHIA COLLEGE, SEATTLE

private residence on the shore of Lake Union by the side of our college campus, and the others room in our Administration building.

Our Chinese Baptist pastor is a teacher, and leads a gospel meeting every Thursday night, when they read portions of the New Testament and learn to sing gospel songs, in their own language. The attendance upon these meetings is voluntary, and yet averages about fifty. All the teachers are Christians, and four out of the five speak Chinese as well as English.

Why could not some missionary, returning to this country for change and climate, and who can speak the Cantonese dialect, arrange to spend a few months in this delightful spot on the Puget Sound, and lend his influence in reaching the hearts of these lads. As Secretary John M. Moore well said in his recent address to our American students, "You will one day look back with pride to the time when you attended Adelphia College alongside of so and so, who will be a notable leader in China, and who but God knows whether the future President of that great Republic may not now be sitting back there in the ranks of those fine looking lads."

Fathers and mothers of Israel, will you not offer up strong prayers of faith that God, who has gathered this company of remarkable boys and set them down on Adelphia door step, may give us wisdom to be equal to our day and opportunity? We need help, and welcome cooperation. Could not some brother or sister present some first class Bibles in English as prizes for excellence in work? We need some good Bibles for these young men. They are welcoming "church life" as they call it, and are ready to listen to instructions.

Seventeen white students, of whom four are young women, have entered our college since the Chinese came in December, showing that it has not injured the attendance of the American element in our school. But with the increased attendance we shall be forced to enlarge our dormitory quarters. Since June 1st, 1911, we have received in cash and pledges \$19,030, of which \$13,311 has been col-

lected. Where can a greater missionary opportunity be found, or where can money be expended more judiciously to reach the vital spot for future results abroad?



The Editor's Note Book

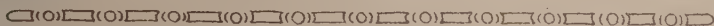
¶ Dr. J. L. Dearing exposes the sort of "investigation" of missions made by "Pastor Russell" and his party, said to have been sent out by the "International Bible Students' Association," whatever that may be. How was the investigation conducted? The party is reported to have arrived in Yokohama December 30; on the 31st "Pastor Russell" preached in Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent, to a very small audience. On Monday they started by an overland express journey to overtake their steamer at Kobe, whence they sailed for China, presumably to "investigate missions" there, and thence on 'round the world, and finally home to instruct the friends in America as to how missionary work is being conducted! The writer has yet to hear of a single missionary who met the famous preacher. Dr. Dearing then suggests that had the purpose been genuine, the investigators might well have stayed until January 3, when a hundred of the leading missionaries of Japan met in the annual conference of the Federated Missions of Japan. Then they could have learned something. Only the credulous will be deceived by this kind of misrepresentation.

¶ Retrenchment is a word easily spoken here but to the missionary on the field it means Retreat, Defeat, Disaster; to the heathen convert it means Doubt of our genuineness.

¶ Thomas A. Edison's mother's father was a Baptist minister. His wife is called the "patron saint" of the little Methodist church in Menlo Park, New Jersey, where the experiments have been carried on that have electrified the world. The greatest inventive genius of the age realizes that he has much to be thankful for, in ancestry and home.

The Baptist Forward Movement

for Missionary Education



Conducted by Secretary John M. Moore

Can We Save the City?

BY REV. JOHN M. MOORE

CAN the city be saved? Can we clean up its plague spots and give the people sanitary homes and a wholesome environment? Can we create an industrial and commercial life that shall be honest and just? Can we terminate the social unrest by giving every man the chance to work, and the assurance that he shall have for himself and the community at large the full results of his work? Can we make strikes and lockouts impossible because unnecessary? Can we divide life's burdens with some measure of equity? Can we secure general acceptance for Jesus' estimate of a man as worth far more than a sheep—or a machine or a dollar? Can we stop the grinding of flesh and blood in mills and factories, and the coining of blood into tears into gold, as a normal part of our industrial activity? Can we check the bitter cry of the children and ease the heart of the aged? Can we break down the barriers of prejudice and hate that are dividing men of the same city into conflicting classes? Can we arrange to have the immigrant hosts met on the threshold of the new land by the best instead of the worst elements of our civilization? Can we abolish the saloon? Can we provide good homes for the children of the city to be born in, and give them their God-given right to play, and make the streets of the city safe for them? Can we change the hearts of men? Can we establish the church in a place of paramount social and moral and religious influence in every community? Can we fill her houses of worship with eager people who have come

together to meet God, that they may obtain strength and wisdom and courage to go apart and serve him? Can we turn the tide of city life toward purity and honor and righteousness and brotherly service? Can we save the city?

We must admit that it never has been done, and that we are not doing it now. The moral uplift of the city is not beginning to keep pace with our tremendous material progress; and an increase in material strength and wealth and luxury that is not accompanied by a development of conscience and moral character means a moral enervation and ultimate disaster. We are scarcely touching the immigrant. The report of the Vice Commission in Chicago shows that in that city, as in every city, vice is capitalized, the annual profits in the city of Chicago aggregating nearly sixteen million dollars, which at five percent. is equivalent to a capitalization of more than three hundred million dollars. We are not saving the city.

Moreover we are not trying in any adequate way to do so. In no single American city has the church adopted such a broad, comprehensive policy as is necessary for the redemption of the city. We are so busy trying to save the churches that we have little time and strength left for use in saving the city.

We *must* save the city, and we can. We have an adequate equipment. There are in our churches a great host of men and women ready to respond to the call for high and heroic service. We have at our disposal vast material resources in buildings, institutions, wealth. And we have back of this enterprise, and pledged to its success, all the power of Almighty God.

The soil is prepared, negatively as well as positively. Other systems and methods have failed and the world is ready for the great message of the church when she is ready to deliver it with passion and with power. Positively the soil has been prepared through many agencies that have been working together to produce a new conscience and a new social sense. Many who "are not of us" have nevertheless wrought for us in the creation of an atmosphere in which the message of the church will be heard.

How shall we save the city? There is no magic formula or device. Jesus Christ himself had none. There is needed first of all a great, sane, strong leadership. We must get together. Some things we can do best as individuals; some as local churches; some as a denomination; some as a federation of Protestant bodies. But this task of saving the city is so great as to call for the united effort of all those who love God and their fellow men.

We must face the facts. The method which is being pursued by many cities of securing a simultaneous study in the Baptist churches of "The Redemption of the City," the community study plan, and the "surveys" of the Men and Religion Forward Movement, are contributing to a better knowledge of actual conditions, and helping to bring the tremendous facts squarely to the attention of the people of the churches.

And we must incarnate our truth. We Baptists have wondered sometimes why other churches were so slow to come to our obviously correct position on the question of baptism. It is because we have seemed too often to be contending for a mere rite. If every Baptist man and woman had come forth from the baptism to incarnate the truth of his symbolic death, burial and resurrection the victory would have been won long ago.

Inspiration must mean not only that God had a message for Jerusalem in its great social and religious crises, but that He has a word for Chicago and New York and Boston and Philadelphia as they face their present crisis. And the minister of the gospel must be a man sent of God and inspired to speak God's Word to his own times.

The incarnation began with the birth of the babe of Bethlehem, but it must be reproduced in the twentieth century. "The Word was made flesh and dwelt among us." And the method of the incarnation alone can bridge the chasm between the favored few in the beautiful suburbs and the wretched multitudes in the crowded tenements.

And the atonement. What is supremely needed today is that the atonement be actualized, personalized, realized, transferred from Christian philosophy and theology to Christian life and service.

It is costly work to save the city! The price that must be paid is position sometimes, reputation sometimes, and tears, and perhaps life itself. But it is worth all that it costs and far more. For every tear that is shed a hundred hearts shall be made glad; for every drop of blood that is drawn the blood of a thousand shall be made pure; for every heart that breaks ten thousand hearts of men and women and children shall be made whole. And this is not all: "He that loseth his life for my sake shall find it unto life *eternal*."



Summer Conferences

SILVER BAY, NEW YORK, JULY 12-21

LAKE GENEVA, WISCONSIN, AUGUST 2-11

Ten days on either one of two of the most beautiful lakes in our country, rare fellowship, stimulating addresses, practical conferences and study groups—this is what is offered to the missionary leaders in our churches, young people's societies and Sunday schools, east and west, for the summer of 1912. Could an earnest leader ask for a more inspiring combination? We are facing the day for real advance in missionary education. Spasmodic, half-way missionary instruction will not do. The other kind calls for trained leadership. Silver Bay and Lake Geneva provide that. Ten days at either conference will bring a new outlook upon life and suggest opportunities and methods undreamed of. For detailed announcement with all information address John M. Moore, Secretary, Ford Building, Boston.

Remember the B. Y. P. U. A. Convention at Toledo, July 4-7. Put this down as your first date for the summer.

Missionary Program Topics for 1912

<i>January.</i>	HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY.
<i>February.</i>	HOME MISSIONS IN CITIES.
<i>March.</i>	HOME MISSIONS FOR NEGROES.
<i>April.</i>	PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS.
<i>May.</i>	BIBLE, TRACT AND SUNDAY SCHOOL.
<i>June.</i>	THE NORTHERN BAPTIST CONVENTION.
<i>July.</i>	STATE WORK.
<i>August.</i>	OUR EDUCATIONAL WORK.
<i>September.</i>	HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK.
<i>October.</i>	OUR MEDICAL MISSIONARIES.
<i>November.</i>	BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.
<i>December.</i>	BAPTIST MISSIONS IN AFRICA.



June Topic : The Northern Baptist Convention

1. OPENING DEVOTIONAL SERVICE.
2. WHAT IS THE NORTHERN BAPTIST CONVENTION?
Five minute paper or talk describing the origin and purpose of the Convention.
3. THE COOPERATING SOCIETIES OF THE CONVENTION—What are They, and What is Their Relation to the Convention?
4. WHAT IS THE CONVENTION BUDGET AND HOW IS IT MADE UP? ..
5. WHAT DOES THE CONVENTION GENERAL APPORTIONMENT DO, AND HOW ARE ITS PLANS CARRIED OUT?
6. WHAT ADVANTAGE IS THERE IN HAVING A CONVENTION, AND WHAT CAN BE ACCOMPLISHED BY IT? (May well be answered by the Pastor.)
7. HOW MANY CHURCHES ARE THERE IN THE CONVENTION FIELD?
8. SUGGESTIONS AS TO HOW THE CONVENTION CAN HELP TO INSPIRE THE CHURCHES WITH GREATER INTEREST IN MISSIONS.
9. CLOSING DEVOTIONAL EXERCISES.

NOTE.—The American Baptist Publication Society publishes a leaflet on the Convention that will answer these questions. The Convention Annual will also be of value to committees.



first churches to make the Fireside League one of the regular committees of its Mission Circle.

The work may be done by men or women, by classes or clubs, circles, committees or individuals. Wherever it has been undertaken it is its own great reward, for, much as our foreign friends need acquaintance with the language of the country to which they have come, we need scarcely less innumerable lessons which we can learn from them.

Teachers in public schools, and other workers among our foreign populations, will be glad to give names and addresses of prospective pupils for English lessons to members of the Fireside League.



Happy Days in Hopiland

BY ANNA H. NELSON, TOREVA, ARIZONA

It is not often that we can look upon an interesting scene on the distant home mission field through the eyes of a young girl. Miss Anna H. Nelson, a young Danish woman, was graduated from the Training School with the class of 1908.

For one year she acted as pastor's assistant in La Porte, Indiana, and was then sent by the Board of the Woman's American Baptist Home Mission Society to Selma University, Alabama, as girls' matron. For some months previous to her appointment to Toreva, she did general work for the society in various states. In the fulfilment of each duty she was faithful and created everywhere an atmosphere of cordiality and good cheer. She says:

To say that I enjoy it out here does not begin to express my pleasure. I think it is the best place in the whole world. I am having many new experiences and am learning many new things. Perhaps you might enjoy hearing about our first burro ride. Ever since Mrs. Beeman and I have been here on the Mesa we have been eager to ride on burros and last Saturday was our first opportunity. We wanted to go to Toreva for the mail and Steve told us that the burros were near, so, while he put the saddles on them we hurried to put on our riding suits and soon were mounted upon our steeds. Mrs. Beeman had a little gray burro with its ears



BURRO RIDING IN HOPILAND

chopped off and he was so small that her feet were only about six inches from the ground. I had a larger burro, a black one with ears so long that when the wind blew they whirled around like a wind-mill wheel. They never use bridles on burros, but guide them by a stick, hitting them on the neck in order to make them turn around, and punching them on the shoulder to make them go faster. However, it takes a considerable amount of punching to quicken their pace. After we were well under way, alas, we suddenly thought of the fact that we had forgotten to ask Steve what to say to them when we wanted them to stop. We said all the Hopi words we knew, then I talked Danish and German to them, but all in vain. When we reached Toreva, we steered them up against a fence, and when we had secured our mail, we started home. Soon Mrs. Beeman accidentally dropped her steering gear, the stick, and suddenly her beast stopped. She shouted, "I have learned the secret." I tried the same trick with the same result. We thought we were smart to make such a wonderful discovery! But imagine our surprise when we reached home and Steve told us that in order to make them stop you must make a queer little noise in your throat and then the burro would stop suddenly. It only took us one hour and a half to go two miles—"Rapid Transit System of Arizona"!

We learned something a few days ago that is quite interesting to me and it may be to you. The Hopis in these villages have the strangest way of getting married. The girls do all of the proposing and it is done in this way:—When a girl decides that she would like to marry a certain young man, she takes a dish of "piki" to his home and presents it to his parents. If they accept it, that means that she is engaged to him and she remains in his parents' home to do the grinding. She is supposed to grind meal from morning until night every day until preparations for the wedding are completed.

As soon as she begins grinding, all of the men in the village retire to the Kevas to spin, weave and make the wedding garments for her and the blanket for her husband. Just before the garments are

completed, the groom's sisters, aunts, mother and other relatives engage in what might be called a "sham battle". They pretend to have a fight and throw mud and water at each other until they are often fairly covered with it. Then they go down in the Keva, overpower the



LOMONEKEONE, MISSIONARY TO THE NAVAJOS—
HOPI INDIAN

father of the groom and cut his hair off. When the garments are finished, the marriage ceremony is performed as follows: A bowl of water is brought out; then the bride's mother washes her new son-in-law's head in the bowl, after which the groom's mother washes the bride's head in the bowl of water also. That completes the marriage ceremony!

Someone asked Mrs. Beeman if we had chickens in Hopi Land. We certainly have plenty of them and such excellent fresh eggs, mutton, beef and other good things to eat."

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Send a good delegation to Des Moines
for our Annual Meeting, May

21-23, 1912



KINDERGARTEN DEPARTMENT OF THE WILLIAMSBURGH SCHOOL

With the Children in Brooklyn

BY NELLE S. MORGAN

This is the third year of the work in this Eastern District of Brooklyn in connection with what the first year was the Central Baptist Church, but now through consolidation with another church is known as the First Baptist Church of Williamsburgh. In this district we are about evenly divided, being one-third Protestant, Catholic, and Jews. Our Industrial Classes are composed mostly of Jewish children, but through them I have come in touch with a number of Protestant families attending no church. Our Boys' Club numbers about twenty-five in attendance, which is all we can care for with the equipment we now have. They do wood work and chair caning. Our Social Hour for Boys two nights out of the month have been much enjoyed. The Sewing School with almost an hundred in attendance lacks one important thing—and that is a larger force of teachers. In both of these classes it is a great satisfaction to watch the growing interest and better attention during the devotional part of the hour. It is from these classes we are trying to build our Mission Bible School, held at 9:30 on Sunday mornings. Sometimes it seems slow, yet God has been good to us. Let me tell you of a few of our little scholars. Four boys coming from American homes, who spent most of their time on the streets are now coming very faith-

fully and three of them are so attached to their teacher that they go to our afternoon school to be in his class again. There is one Jewish boy whom most people call bad, and I thought so myself when two years ago we had to forbid him coming to the Boys' Club for five weeks. However, each week he would ask, "Can I come back now?" and when he did come there was no more trouble. His question the other Sunday morning was, "Would I be allowed to come to your Junior Society?" He is not as faithful as he should be on Sunday morning, but I believe now, there is much good as well as bad in him.

Another in whom we are interested is a boy of fourteen years, whose widowed mother had been obliged to go out to work, leaving the children to take care of themselves. For two years I have worked and prayed for him. He was away for the summer and most of the fall was in the hospital with a broken ankle. He promised me then he would attend the Bible School, but each week something kept him away. At last he has started. After our watch-meeting which he attended, his teacher said, "There is something in that boy. I am going to win him for Christ." This is the teacher, I believe, who was sent for this class of boys in answer to prayer for some consecrated man who would take this personal interest in the boys.

Oh, yes, we have some girls too, though



BOYS' CLUB OR INDUSTRIAL CLASS, WILLIAMSBURGH

not as many as boys. There are my two little bright looking Italian girls with whom I became acquainted by buying fruit from their store. One tiny Jewish girl

who lives next to the Mission comes in now quite often on Sunday mornings as well as her two brothers. There is an interesting Swedish girl and also the Amer-



SEWING SCHOOL, FIRST CHURCH, WILLIAMSBURGH—A FINE CLASS

ican girl who after about two years' efforts is a member of this school. It is indeed a privilege to have a part in this work, but this is not all. There is a Junior Society in our church with about thirty-five boys and girls, a different class of children almost entirely but just as full of interest. The Bible School too is showing the effect of the changing population. Just now I am getting out a list for use in our church of these children whose parents are not attendants of any service.

"The inner side of every cloud is bright and shining; I therefore turn my clouds about and always wear them inside out to show the lining." With this characteristic beginning our missionary proceeds to narrate some of the most important events of the year upon her peculiar field.

As a result of special evangelistic meetings held at S  arboro 25 persons were received into the fellowship of the Baptist church. The Juniors and the children



VIEW OF OAK HILL, WEST VIRGINIA, A MINING DISTRICT

There will be at least fifty homes on this list. It is time for us to be awake. We may work for the Master everywhere and along all lines as has been revealed. The field is ready, the need is great for work but the greatest need is for workers ready and willing to lend a hand. Someone has well said, that St. Paul was just as much the servant of Christ on the way to Jerusalem with money for the poor as on his way to Spain with the Gospel, and the case is just as strong, when he was on his way to Spain as on his way to Jerusalem.



In the Mining Region of West Virginia

A graphic description of her varied work has been received from Elizabeth Carr of West Virginia. She opens her interesting letter with the quotation:

have shown remarkable aptitude in memorizing the Scriptures. Bibles have been presented the children as a reward for their study. These Bibles were sent to Miss Carr for use in her work by a Christian Endeavor Society in Philadelphia. Miss Carr writes: "I have an enrollment of sixty in my Primary Sunday School. A class will be graduated from this department in June. We have preaching here at Scarboro but once a month, but our fine Baptist Young People's Union holds its meetings every Sunday night and as there are no other Sunday evening services we try to have interesting exercises. Formerly the offerings went to the support of an assistant pastor, but now that he is in a theological school this money is given to missions."

A deeper spiritual life in the individual

member is noted, one evidence of which is participation in public prayer. The Ladies' Aid Society is rendering acceptable service and there is much to encourage both pastor and missionary.

Meadow Fork is another field where Miss Carr lends her aid to the heroic struggling forces. A new Baptist church was dedicated there last August. This was much appreciated, as for many years they had worshiped in a school house. Thirty new members were baptized re-

City Missionary Work in South Omaha

BY BLANCHE E. WAITE

My work as city missionary in South Omaha, Nebraska, began October 1st, 1911, and the first week was spent in becoming acquainted with my field. South Omaha has a population of about 26,259, of which sixty percent are Roman Catholics and five percent Jews. Our Baptist church has a membership of 172, and is supporting two missions in this city.



THE OAK HILL BAPTIST CHURCH

cently. "In age they range from a dear boy of ten years to an old man of seventy" writes Miss Carr. "Forty-five in all have come into the church since last November. Our Mission Circle there is one of the best. As the field is three and a half miles from our home we cannot attend every meeting in the winter for sometimes the mud is so deep we cannot get through as we must walk the entire distance. These women, however, do not wait for us, but proceed with the program and always have their meetings."

Miss Carr closes with an expression of thankfulness for the aid that has been rendered her by her associate, Miss Melissa Perry, who was appointed to this work in September, 1911, soon after her graduation from the Baptist Missionary Training School of Chicago.

My first duty was to organize a sewing school among the children of the Brown Park Mission, which occupies an old saloon building rented for the purpose, decorated with some pictures and furnished with an old organ, good chairs for children of all ages, two old beer tables for our Sunday school supplies, and a large heating stove. Our children in this school are nearly all Bohemians, coming from Catholic homes. A great many of the parents have drifted from the Catholic church and are very hard to reach for they fear that we are trying to entrap them. The work that most of the men do in the packing houses has led them to join lodges as security in case of accident, and these organizations meet on Sunday when the men and women are free to attend. Consequently Sundays are full

of social gatherings, the dance halls are open, and the children flock to these places.

During this long cold winter, when so many have been without employment, we have gained entrance to many homes with material help and thus have won a very strong hold upon them. One dear girl whose mother is a Lutheran and whose father is a Catholic has taken a definite stand for Christ, and because of aid given in time of greatest need her parents have consented to allow her to unite with the church. Already this girl has wrought a decided change in her home. In another family, after a residence in this country of one year, the members have expressed a desire to attend church although they cannot understand English, because they are grateful for the help we have given them. We are doing all that we can also for the boys and girls. Two nights a week we meet with the young people for a social time, playing games and giving them the best reading matter and music it is possible for us to secure.

Our West Side Mission, which has just completed a new building, is largely attended by Americans. I have my sewing school with the children and very soon we hope to equip the basement of this new mission for a gymnasium. During the year a number of the young people accepted Christ. The atmosphere seems to be one of helpfulness and willingness to work that others may be led to better things.

In both of our missions we have the Missionary and Aid Societies. The Aid Societies make quilts and aprons and do any plain sewing. The Brown Park

women are putting their money away for a new church lot so that before many years they can have their own meeting house. These women are not Christians, with the exception of two or three, but they are anxious to see the work prosper. The president of the circle has recently been converted and will be a very strong power with the other women. A penny collection is taken at each meeting and this is used for flowers to be sent when any member is ill or in case of death. Light refreshments are served and this social time together is the only thing some of these poor women have which they can look forward to with pleasure.

Every Sunday we have our Mission Sunday schools with classes for all ages. A splendid interest in the work has been shown by the study of the lesson and the good attendance during the cold stormy weather. Our pastor conducts a regular preaching service Friday evening at the West Side, also holds meetings at other missions as the opportunity is afforded.

The task laid upon the less than one thousand evangelical church members in this wicked city seems almost overwhelming, but what a great privilege is mine to be counted among those "chosen to bring forth fruit," with the help and strength of One who is able to do all things.



We are much pleased with the magazine you are giving us. It is a delight to the eye as well as to the mind and heart.

REV. FRED A. SNOW.

Old Town, Maine.

THE WORKERS' DEPARTMENT

Important That We Have a Large Delegation

The Board of the Woman's American Baptist Home Mission Society requests each Woman's Missionary Society to interest itself in securing the appointment of some of its members as delegates from the church to the meetings of the Northern Baptist Convention.

This is very important: First, because all delegates to the Northern Baptist Convention are elected by the churches and are delegates to our annual meeting; second, because our Society has become a co-operating society of the Northern Baptist Convention.

EVERYBODY SHOULD REMEMBER

(a) To bring credentials. No badges or tickets will be issued admitting persons to the floor of the Convention unless proper credentials are presented. This provision is necessary to protect the Convention and to facilitate its business.

(b) That separate credentials for annual membership in the co-operating organizations (the American Baptist Foreign Mission Society, American Baptist Home Mission Society, American Baptist Publication Society, and Woman's American Baptist Home Mission Society) are not necessary as the by-laws of each of these organizations provide: "All accredited delegates to each annual meeting of the Northern Baptist Convention shall be annual members of the Society."

(c) That while delegates to the Northern Baptist Convention are annual members of each of the four societies, persons appointed as annual members of these societies are not on that account delegates to the Northern Baptist Convention. Bring credentials to the Convention and this will suffice also as proof of annual membership in the societies.



Winona Summer School

Many of our women look forward with interest to the announcements of the Winona Summer School of Missions, to be held at Winona Lake, Indiana, June 21-29, under the auspices of the Interdenominational Committee of the Central West for Missions. For it is to the Summer School they come in increasing numbers for the lectures on the study books, for fresh inspiration, for new methods and new help in solving the old problems.

The program this year promises to be of unusual interest. All who have attended in former years will be glad to know that Mrs. D. B. Wells, who has so acceptably presented the Text Book on Home Missions, will again be with us and give the lectures on the Home Mission Study Book, "Mormonism, the Islam of America," by Rev. Bruce Kinney. The committee feel they are fortunate in having secured Mr. B. Carter Milliken, a specialist in mission study work, to give the lectures on the book for Foreign Missions, "China's New Day," by Dr. Isaac T. Headlands.

The authors of both books will be with us and tell of their special work.—Mr. Kinney on "Problems of the Frontier of Our Own Country," and Dr. Headlands on his wonderful work in China. Mr. Hans P. Freece, whose parents were Mormons, will give us an insight into Mormonism such as we seldom have the privilege of getting.

The Conference on Children's Work

will be under the care of Mrs. Georgia Underwood. There will also be a storytelling hour for children. Special arrangements have been made to care for the little ones of kindergarten age at a slight expense, so that mothers may bring their children, knowing they will be cared for.

A new departure will be the Normal Study Class, planned for those who expect to do special work along mission study lines. The young women are to be especially remembered and it is hoped that many of them will be present. For further information, send to your denominational headquarters, or to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago, Ill., Chairman Publicity Committee.



Prayer Calendar for May

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

May 13—MISS ADA MORGAN, matron Baptist Missionary Training School, Chicago, Ill.

May 15—MRS. A. J. ABINGTON, missionary among Negroes, Clarksville, Mo.

May 20—MISS KATE E. GALE, matron of Virginia Union University, Richmond, Va.

May 28—MISS LUCY H. TAPLEY, President of Spelman Seminary, Atlanta, Ga.

May 29—MRS. AMALIA PAULINI, missionary among mixed populations, Homestead, Pa.

May 30—MISS ELVIRA CAVAZOS, teacher in International School, Monterey, Mexico. MISS MARIE NORGAARD, missionary among Mexicans, Tucson, Arizona.

June 3—MISS MARY TRAVER, missionary among Italians, New Haven, Conn.

June 5—MISS MARY E. BERKLEY, missionary among Chinese, Portland, Oregon. MISS FLORENCE CARR, missionary among Italians, Newark, N. J.

June 7—MISS J. J. BOLLES, teacher, Escuela Bautista, Mexico City, Mexico.

June 8—MISS HARRIET ROGERS, teacher at Murrow Indian Orphanage, Bacone, Oklahoma. MISS JETTIE JENSEN, Missionary among Scandinavians, Fargo, North Dakota. MRS. KATHERINE S. WESTFALL, Corresponding Secretary, W. A. B. H. M. S., Chicago, Ill.

OUTLINE PROGRAM

MAIDENS AND MATRONS IN MEXICO

ARRANGED BY MISS LYDE E. JENKINS, STATE
ORGANIZER, PENNSYLVANIA

(Will those who wish to use this program please
preserve this copy of MISSIONS)

PART I. CHILDHOOD IN MEXICO

Souvenir program—Mexican cradle.

Cradle—Red cardboard 6 x 4 1-2 inches.

Devotional—The Child in the Midst. Matt. 18: 1-6; Matt. 21: 12-16. Prayer.

Business—Committees.

Thank-offering boxes.

Missionary—The Little People of Mexico.
Child Life.

Lolita.

Our Kindergarten.

Social—Tying cradles. Refreshments (animal
crackers, gingerade).

Program written on four outer sides of cradle.

All material in Part I booklet. Price 5 cents.

PART II. GIRLHOOD IN MEXICO

Outline map of Mexico. Price 5 cents.

Acrostic on page 2 of cover.

References for acrostic—

M—Ps. 119: 35.

E—Jas. 1: 17.

X—Matt 18: 3.

I—Jas. 8: 12.

C—Matt. 11: 28.

O—Ps. 119: 18.

Program, Second Page.

Prayer.

Fill out acrostic references on programs.

Six girls give Scripture or Luke 8: 41-56.

The Mexican Day School

How a Mexican Child Observes Easter.

Our Industrial Schools.

The Sunday School and Children's Meetings.

Incidents.

Prayer for Missionaries.

Material for Part II, 5 cents.

PART III. MAIDENHOOD IN MEXICO

Cover program—Pink card, Maria Mendoza.

White paper, 4 3/4 x 5 inches, fold lengthwise.

Scripture—2 Kings 1: 15.

Prayer for Young People of Mexico.

The Mexican Maiden.

Our Lady of Guadalupe.

Maria Mendoza.

Sketches from Life.

Miss Bolles' School.

Filling Map.

Prayer for Workers from our Church.

Spelling Bee—Mexican Names.

Material—Pink cards, Maria Mendoza. Free.

Sketch, Maria Mendoza. 1 cent.

Maidenhood in Mexico. 5 cents.

In the Land of Adobe and Sunshine. 3 cents
(For Miss Bolles' School).

PART IV. WOMANHOOD IN MEXICO

Program—Mrs. Helen Waring Conwell. Cover.

Four sheets white paper cut oval like cover.

Tie with white ribbon.

First page—Menu.

Tortillas (Corn cakes).

Sorgum (syrup).

Rice—A La Mode.

Fruit—A la Mexicana.

Coffee—Aqua Pura.

(U. S.) Mint wafers.

Second page—Toasts.

La Alma—Child.

La Senorita—Young Woman.

La Senora—Woman.

La American Senorita.

La Gratzia Offerta.

Third page.

Prayer for Mexican Mothers.

The Religious life of Mexican Women.

Three Mexican Miracles.

Senora Theresa M. Leal.

Senora Helen Waring Conwell.

Prayer for the Peace of Mexico.

Material—

Womanhood in Mexico. 5 cents.

Senora Theresa M. Leal, 3 cents.

A Young Woman's Ministry in Mexico (Mrs.
Conwell), 2 cents.



Suggested Programs

(On sale at Headquarters, 2969 Vernon Avenue,
Chicago.)

MAIDS AND MATRONS IN MEXICO

CHILDHOOD—Program

Bible Reading.

Prayer—For the Children of Mexico. For our
Mexican Kindergarten and Miss Mendoza, the
Kindergartner.

Readings—"How Children Play in Mexico" (pp.
16, Part I, Maids and Matrons. Childlife in
Mexico, pp. 3-6.)

Story—Have someone tell impressively the story
of Lolita.

Talk—Our Mexican Kindergarten. Have cards
with Miss Mendoza's picture, and distribute
leaflets with sketch of her life and work.

GIRLHOOD—Program

Bible Reading.

Prayer—That the girls of Mexico may be brought
to a saving knowledge of Jesus Christ. For
our schools. For Miss Bolles' School for
Girls in Mexico City. For Industrial and
Sunday School Work.

Readings—From sketch of Miss Edna Kidd.

Talks—(3 minutes) The Mexican Day School.

Our Industrial School in Mexico.

The Sunday School and Children's Meeting.

MAIDENHOOD—Program

Bible Reading.

Prayer—For the young women of Mexico. For a
deepening of the spiritual life of those who
have come to Christ, that they may walk
worthy of their vocation. For those who are
forced to endure persecution and hardships

for their faith. For the teachers, missionaries and all in authority in the missions and schools.

Story—The Legend "Our Lady of Guadalupe" (Mexico, Pagan and Papal, pp. 31-36). Let this be told by a good story teller effectively.

Reading—From "A Young Woman's Ministry in Mexico." (This is a sketch from the work of Mrs. Helen Waring Conwell.)

Talks—(3 minutes) The English Classes, p. 3.

The Mexican Maiden, p. 7.

Sketches from Life, pp. 10-13. Maidenhood in Mexico.

WOMANHOOD—Program

Bible Reading.

Prayer—For the motherhood of Mexico. For the homes with their formative influences, that they may be Christians. For the women who are nobly living Christ in these homes.

Readings—From Sketch of Edna Kidd. Sketch of Theresa Leal, Mexican Bible Woman.

Talks—(3 minutes) The Religious Life of the Mexican Woman, pp. 2-7.

The Work of the Missionaries in the Homes of Mexico, pp. 9, 10.

Three Mexican Miracles, pp. 7-9, Womanhood in Mexico.

Partial List of Literature on Mexico:

Maidens and Matrons in Mexico; (1) Childhood. (2) Girlhood. (3) Maidenhood. (4) Womanhood.

(Revised 1911.) 5 cents each if sold separately or 15 cents for set of four.

Map of Mexico—5 cents.

Land of Adobe and Sunshine—2 cents.

Sketch of Theresa Leal—2 cents.

Mexico, Pagan and Papal (Revised 1911)—10 cents.

Other helps including poems and colored postcards may be had from headquarters.

Orders may be addressed to

LITERATURE DEPARTMENT,

2969 Vernon Avenue, Chicago, Ill.



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Wants of Missionaries

GERMANS

MISS HANNA NEVE, 590 Mendota St., St. Paul, Minn.—Good story books for children.

INDIANS

MISS BLANCHE SIM, Wyola, Mont.—Raffia and reed, quilt pieces—not basted.

MISS MAUD EDWARDS, Lodge Grass, Mont.—Reed for raffia basket work.

MISS ABIGAIL JOHNSON, (P. O.) Polacca, Ariz., (freight and express) Winslow, Ariz.—Patchwork and calico.

ITALIANS

MISS MAIME DAVIO, 68 Warrenton St., Boston, Mass.—Needles, thread No. 50, 60 and 70, white.

MEXICANS

Mrs. J. P. DUGGAN, 1544 Pleasant Ave., Los Angeles, Cal.—Small sized quilt squares, cut and basted, strips for joining the squares and lining, workbags and sewing materials, small aprons cut and basted.

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MISS ALICE B. MATTHEWS, Novinger, Mo.—Italian tracts and literature.

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MISS HENRIETTA BEDGOOD, Dermott Academy, Dermott, Ark.—Redding, curtains, books, shades.

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MISS C. E. FINGER, Selma University, Selma, Ala.—White tablecloths for dining-room.

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MISS LEITH RICE, San Juan, Porto Rico.—Prick cards, cambric for scrapbooks, basted cotton garments.



Celebrating the New Republic

JANUARY 7, 1912, AT SWATOW

January 7 was a great day in China. Dr. Lerrigo tells about it in Canton. Mrs. Lida S. Ashmore graphically describes it in Swatow:

High up on a barren, rocky point, back of our compound, a new flag is flying. A stiff breeze floats it out in full view. It has five stripes—red at the top, then yellow, blue, white and black. Today has been set apart by the new China Republic for rejoicing and thanks, and this is the new flag. That is why we heard fire crackers before sunrise this morning. That is why we were told just after getting up that there was to be an early service at the chapel. We found in the chapel at eight o'clock a goodly company of queueless men and bright, wide-awake women. The head Chinese teacher in the Ashmore Theological Seminary was explaining that the day had been set apart for all China to express its joy and gladness for the new Chinese Republic and Sun Yat Sen, its first president. With their rejoicing they would pray for the new leaders that they might be guided and establish a righteous government. Two of the brethren followed in prayer. The leader then read the 126th Psalm and Mr. Ashmore led in prayer. Before the closing hymn was sung the leader explained that at the close of the singing all could clap their hands, and then all would go over to the unfurling of the flag. While the people were scrambling up the rocky, uneven hillside, fire crackers were set off around the flag staff. When they reached the place they sang a patriotic hymn to a Chinese tune. This did not satisfy the school girls who sing it to the tune "America," so they repeated the hymn. Then prayer was offered and they sang again. Hand clapping, a rah-rah and a Chautauqua salute and more fire

crackers finished the program on the hillside. I was down below on the road in full view of everything and when the handkerchiefs fluttered in the breeze mine, too, came out and joined with the glad, happy Chinese in this their epoch-making day.

After the morning service they gathered around the baptistery and six girls and



A REMARKABLE BRIDGE, NAM-TI CHASM, CHINA

two men were baptized. At half past two they again met in the chapel for the Lord's Supper. In the evening there was a prayer-meeting. And all this happened one bright, sunny Sunday in a land that has been called sleepy old China.

There will be much prayer today, ascending from the chapels all over this land, that God will guide and direct the leaders in what they are trying to do to make a better government for this great nation.



Tokyo, Japan, is said to be the fifth largest city in the world, with over two and a quarter millions and growing at amazing rate. The seat of government, of six universities, center of attraction, influence and inspiration, "Tokyo is the heart of Japan," says Dr. VanDyke the missionary, "and as goes Tokyo so goes the nation; if we fail to Christianize Tokyo we shall never Christianize Japan." How familiar that sounds. That is exactly the way some of our leaders talk about New York.

The Turkish Empire has a population of nearly 25,000,000. The religious following is still greater, as the 200,000,000 Moslems of the world are all interested in the fate of the empire. Many missionary societies are at work in Turkey—chiefly the American Board, the American, British and Scotch Bible Societies, the Reformed (Dutch) Church, the Reformed Presbyterians, the Presbyterian Church (North), the Christian and Missionary Alliance, the Church Missionary Society, United Free Church of Scotland, and four continental societies. These have, outside of Syria and Palestine, 353 stations and outstations, with 354 missionaries and 1,448 native Christian workers. Protestant Christians number 17,417, and the Protestant community includes about 60,000 adherents. The famous educational institutions founded by missionaries in Turkey have exerted a wide and beneficent influence. Robert College at Constantinople and the American College for Girls at Scutari are well known, but quite as effective work is done in many of the other schools and colleges in Asia Minor.

The International Prohibition Confederation at its meeting in Holland adopted

a resolution calling on the rulers of the nations to cause investigation to be made as to the economic and ethical effects resulting from the use of intoxicants, to publish the reports, and if the facts warrant, to take effective measures for the suppression of the manufacture and sale of all intoxicants throughout all nations, thus making an International Prohibitory Movement. The resolution was sent out, and acknowledgments have been received from seven of the leading governments. Whether anything further will come of it remains to be seen.

It is of interest to us to learn that when Sun Yat Sen, who is now the most conspicuous figure in China next to Yuan Shi Kai, was in New York, he made his headquarters at our Baptist Chinese Mission, the "Morning Star" in Doyer Street, in the Chinatown of the metropolis. He was a friend of the accomplished missionary Fung Yuet Mow, who is a scholar and gentleman of the type to attract such a leader, who spoke frequently to the young men of the Mission, and found them ready sympathizers with his reform projects. The more the life story of this leader becomes known, the deeper is the interest in his personality. He inspires confidence and hope. His character seems to be of the stuff that true leaders and strong nations are made of. Certainly no man of his years was ever placed in a position of severer test. By resisting the temptations to self-aggrandizement and ambition he has taken rank among the great men. And he illustrates the Christian religion in a way that all China and the world will recognize. For he leaves no one in doubt as to his Christian faith, or his opinion that in Christianity lies the hope of China. He is a shining product of Christian Missions.



American Baptist Foreign Mission Society

CALL FOR ANNUAL MEETING

The ninety-eighth annual meeting of the American Baptist Foreign Mission Society will convene at Des Moines, Iowa, May 22, 1912, at 11 A. M., in the Coliseum:

To hear and act upon the report presented by the Board of Managers, the Treasurer and any other officers and committees, to consider and act upon a proposed amendment to the By-Laws of the Society and to transact any and all business that may properly come before the annual meeting;

To appoint such committees as may be required and to fix the time and place for the annual election of officers, to be held at some succeeding day during the meetings of the Northern Baptist Convention.

The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention for the purpose of transacting any business that may properly come before the Society.

This annual meeting is called by the Board of Managers in accordance with the provision of Art. VI of the By-Laws.

GEORGE B. HUNTINGTON,
Recording Secretary.

Boston, April 2, 1912.

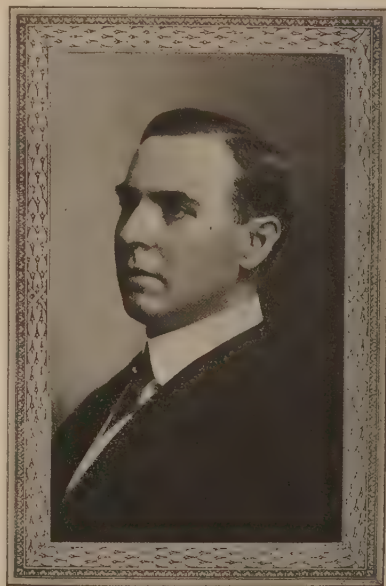


The New Foreign Secretary

There will be general congratulation on the acceptance by Rev. James H. Franklin, D. D., of Colorado Springs, of the Foreign Secretaryship to which he was elected by the Board of Managers of the Foreign Mission Society at their meeting in Chicago, March 6. Dr. Franklin has resigned his pastorate, and expects to be in Boston ready for service by the first of May. He was twice before asked to take up the foreign work, but did not feel that

he could leave his church. This third call was not to be resisted. That he has special qualifications for the task is confidently believed by those who know him best.

Dr. Franklin was born in Virginia about forty years ago, and was educated at Richmond College and Louisville Seminary. While thus a southerner, his ministry has been in the North. He has had pastor-



JAMES H. FRANKLIN, D. D.

ates at Leadville, Cripple Creek and Colorado Springs, and for two years was a district secretary of the Home Mission Society in the Southwest. Despite strong missionary leanings, he loved the pastorate and returned to it. But the Foreign Mission Society asked him to go to the Congo on the African Commission, and that brought him into direct contact with the work abroad. Our readers have had a

number of articles from his pen, and may expect more, with illustrations taken by his camera. He is as good a writer as he is traveler, and will be among our most welcome contributors.

A member of the Executive Committee of the Northern Baptist Convention almost from its organization, Dr. Franklin is now its recording secretary. He has been a member of the Foreign Society's Board of Managers for four years past. He received the degree of doctor of divinity from the University of Denver in 1909. Winning in personality, able in presentation of a cause, tactful and kindly, there is every reason to believe that he will fill the secretaryship with equal ability and acceptability.

Dr. T. S. Barbour was elected unanimously as Honorary Secretary, and will give part of his time to the work of the Society, so that his valuable experience will be at command. Dr. Franklin will have in him a coadjutor and friend.



Dr. Haggard Remains as Home Secretary

Fred P. Haggard, D. D., Home Secretary of the American Baptist Foreign Mission Society, who some weeks ago was heartily and unanimously chosen as editor of the projected interdenominational missionary magazine, has announced his decision to remain with the Foreign Mission Society. This fact will be hailed with joy by the members of the Board of Managers and the constituency of the Society generally. The preeminent service which he has rendered to the cause of missions as Home Secretary of the Society is recognized not only by those closely associated with him and the whole Baptist brotherhood, but by the leaders of other denominations as well. His loss would have been little short of a denominational calamity.

His decision to continue with the Foreign Mission Society will make possible the successful working out of plans for the forward movement contemplated in the provision for a General Secretary. With Dr. Haggard as head of the Home Department and Dr. Franklin as head of the Foreign Department and the choice of the right man as General Secretary, we are assured of a wise, virile and aggres-

sive prosecution of the great work of Baptist foreign missions.

The offer of the editorial charge of a great interdenominational magazine was a most flattering and tempting one. It was difficult for a time for Dr. Haggard to know where his duty lay. While as Baptists we are profoundly grateful to God that he has been led to remain in his present position, we are also deeply interested in the success of the proposed magazine. It ought to be a great foreign mission asset and we trust that a capable editor may soon be found.

WALTER CALLEY, for the Board.



The Passing of a Veteran

John McLaurin, D. D., died at his home in Toronto on March 28th, aged 73. Born in Ontario, educated at Woodstock College, he received appointment by the Missionary Union March 16, 1869. Dr. Ferguson, one of his associates in the Telugu Mission, says of him:

In October, 1869, he was married to Miss Mary Bates, whose sister, Mrs. A. V. Timpany, and her husband were already on the Telugu field pioneering and opening a station between Nellore and Ongole. Mr. McLaurin and his bride sailed for India in December, designated to Ramapatnam, where they arrived early in 1870 and at once began to acquire the language and assist Mr. and Mrs. Timpany. Mr. McLaurin made speedy progress in the acquisition of the Telugu. He mingled freely with the people, and made long tours with Dr. Clough, then serving his first term as a missionary under the Union and staking out the vast field which later became famous as the area of the Telugu Pentecost. In 1872 when Dr. Clough with impaired health proceeded on furlough to America, Mr. McLaurin, with the experience of three extensive tours on the Ongole field, took charge of the station and work. Already the church at Ongole numbered 1,658 members and had a considerable staff of native evangelists, teachers and others to be cared for. During the two years he was in charge of Ongole, he saw gathered into the church 1,185 persons. In spite of his heavy burdens he had time and thought for the regions be-

yond; farther to the north were Telugus for whom nothing was being done. He purposed to found a new mission under the auspices of a Baptist board to be formed in Canada. Upon the return of Dr. Clough in 1874, Mr. McLaurin relinquished charge of Ongole and proceeded to Cocanada to organize the new Telugu Mission for the Canadian Baptists, a mission which received initially his strong impress and in whose work his influence is felt to this day. Later Rev. A. V. Timpany and wife followed him to the new mission, where from time to time they were joined by new appointees sent out from Canada. Today the mission is thriving and flourishing, having thousands of converts; strong educational and philanthropic activities and well-nigh two score of missionaries under appointment. Mr. McLaurin for a time served the Canadian Board as Secretary, while failing health kept him in Canada. In 1891 when strong effort was being made to reinforce the American Baptist Telugu Mission by the sending out of at least twenty-five new appointees Mr. McLaurin offered himself again to the Missionary Union and was reappointed September 21, being designated especially for literary work. At Bangalore and Conoor he prosecuted his labors, producing tracts, articles, catechisms, text books and commentaries, as well as attending to matters in connection with revising and printing a new edition of the Telugu New Testament. He was preeminently valuable in counsel. Of Scotch ancestry, he was fearlessly aggressive but unwisely incautious. He was a father to all newly arrived missionaries, giving them unstinted help and direction in regard to care for health, the best means of acquiring the language, the most approved methods of handling difficult questions of discipline, mission comity, etc., both for the local station and for inter-missionary interests. He saw things clearly and in their relations. He believed in and advocated principles and had scant patience with anything savoring of expediency. His voice was ever for the right. He loved the Telugus with a great passion; while recognizing their imperfections and faults, their deep need and distressful condition appealed to him. To

them he gave himself unsparingly. In 1905 he represented the Telugu Mission at the World's Missionary Congress held in New York and in 1907 attended the World's Sunday School Convention in Rome. Owing to utter failure of health he was obliged to take final farewell of his loved work in India some four years ago, since which time he has been in Canada. A wife and four children survive him; two of whom, Miss Kate and Rev. John McLaurin, are loved missionaries of the Canadian Baptist Foreign Mission Board, following in the footsteps of their father and mother as missionaries to the Telugu people. What better and more fitting monument than this could he have?



Alonzo Bunker, D. D.

THIRTY-EIGHT YEARS A MISSIONARY TO THE
KARENS—DIED MARCH 8, 1912

The following fine appreciation of Dr. Bunker is by W. F. Armstrong, D. D., a fellow worker for many years:

"A prince and a great man has fallen in



ALONZO BUNKER, D. D.

Israel." Those who knew Dr. Alonzo Bunker only during the last ten years of his life, the ten years spent in this country, can form but an imperfect idea of

what he was in his palmy days as a missionary in Burma. For nearly four decades he did yeoman's service. He was on the field about eight years before I arrived in Burma, and he had even then made his mark on the whole country, and was regarded by his missionary brethren as a great asset. Full of natural vigor, exuberant of spirit and optimistic, consecrated to his Master, and with a large amount of common sense, he easily gained the affection and confidence of Christian workers in his field and was able to lead then on to large service and great success. He had no easy field. The Christian community in Toungoo field had recently been torn asunder by evil influences. He exhibited great tact and large-heartedness during those trying times, kept the Christians from further defection and was among them in great sympathy as an elder brother and friend. His keen sense of humor and his knack of saying pleasant things were of great help to him in his work, making him companionable with all his brethren, missionary and native. A man of strong and close friendships, his life-long friendship with Doctor Cushing was one of the most beautiful things in our mission.

"Doctor Bunker could have made his mark in any land as an orator; Englishmen who had often heard the great preacher of the Metropolitan Tabernacle, London, called him the 'Spurgeon' of Burma. When at Toungoo he often preached in English to the soldiers and other residents of the place, and these services were greatly appreciated. But such things, great as they were, were in a measure only by-products. He was through and through a missionary to the Karens, not only a preacher but an educator and also a leader inspiring his people to advance in every right direction. He started a mission press at Toungoo, and taught some of his brightest boys the art of printing and bookbinding. He introduced other industries among them—in fact he was a whole Men and Religion Movement in himself. It was his love for his Lord and his passion to see Him have the object of His soul's desire that was the spring of all his activities, the secret of his whole lifework.

"In council he was wise and temperate

and his brethren were glad to listen. Though sympathetic with the Karens, he was not blind to their failures and his brotherliness and fatherliness among them gave him great power of uplift with them. His deep interest in the people led him to undergo great hardships as jungle missionary and at last led him to leave the comfortable station where he had spent most of his life and go out into the heart of the Karen hills to be right among the people, and he there established what is known as the Loikaw station.

"We cannot but admire the spirit that led him to do this; whether it was fully wise is a question. He had suffered much from fever because of his frequent, long jungle-tours, and now to take up residence at his time of life in the very jungle itself, exposing him to more frequent attacks of fever, was a great risk. Only his strong physique made it possible for him to bear up under this strain as long as he did. As I review his life and work, I praise God for His gift of such a worker and pray that a goodly number of the brightest young men in the churches may be moved by his example to a life of like devotion."



IN CAMP IN THE DAPHLA HILLS

The Reference Committee having recommended that I look into the Daphla situation, I am planning to start out for that special work. Mr. R. Thompson, the English official whose wish to have our society undertake the work for the Daphlas was communicated to the rooms, has invited me to join his camp among the Daphlas inside of British territory. He is at present not allowed to go outside up into the Daphla Hills, and it is probable that we shall not be able to go outside this cold season. But my work of coming into contact with the people, looking into their language for the purpose of comparing it with the Miri and Abor, can, to quite a large extent at least, be done on the plains among the villages there and by meeting with those who come down out of the hills to trade. It is my plan to stay out in camp some two months among the Daphlas and Miris in the territory adjacent to the Daphla Hills.—L. W. B. JACKMAN, Sadiya, Assam.

KARENS OUT AT SEA

I left town Wednesday to visit the Karen church at Myta, about thirty-five miles eastward from Tavoy, and arrived again in town last evening. I was well pleased with what I saw there. We expect to start for the meeting of the Association Monday morning and if possible I hope to go on with the people who come there from the south to visit their churches. The Association meets with the church at Malit on an island in the sea. It seems a little strange to me to go to visit Karens living out to sea. I think this is the only Karen village so situated.—B. P. CROSS, Sandoway, Burma.

"THE FIRST SCHOOL IN THE CITY"

The work of our dormitory seems to be a new kind of work, but I trust that it is going to be a very valuable kind of service. I am finding many problems to work out in this dormitory for business men. However, I am of growing conviction as to its great usefulness. I think that results will follow worthy of the effort. I think that this work, though more difficult than a students' hostel, is equally needed and profitable. Our evening school is prospering and we are getting hold of a fine class of men. While Yokohama is a city of evening schools, I think that we may very easily be said to have the first school in the city. Our location is fine. I have gradually gathered about me a fine company of teachers, and our students are a fine, purposeful band of men. The school is gradually growing and should be a strong institution in the days to come. I see no reason why such a school may not be made just as much of an asset in Christian work as is a regular day school. We have more religious work than is in most schools. We get quite as close to the students and the school spirit is strong.—J. L. DEARING, Yokohama, Japan.

THE BURNING OF THE VALENTINE HOUSE

On the 26th instant I cabled you that the Valentine house was a total loss by fire. They were awakened about 11:30 on the night of the twenty-fifth by the shouts of the boy who slept in the kitchen, which was distant from the house a few

feet and connected with it by a covered way. Mr. Valentine got up and found that the kitchen was all ablaze on the outside. Mrs. Valentine carried the youngest child down stairs and Mr. Valentine and one of the boys went back upstairs and out on the roof of the house in the hope of being able to throw water from there on the kitchen and put the fire out, but the flames had communicated to the house by this time and they were obliged to retreat into the house, only to find that escape down the stairs was cut off by the flames. They went out the front window on to the veranda roof and from there jumped to the ground, Mr. Valentine landing on his back, but without serious injury. So narrow was their escape from the fire that Mr. Valentine had his hair badly scorched. When Mrs. Valentine ran down stairs, she handed the baby to one of the boys in the yard and ran back into the house and gathered up an arm full of clothing from the sewing room, ran out and dumped them in the yard and returned for more only to be met at the front door by a mass of flames. The lightning-like rapidity with which the flames spread through the house was simply amazing. Miss Houger and Miss Williams occupied rooms on the lower floor and barely had time to save a very few articles of clothing and one steamer trunk. Miss Houger was scorched some about the arms and head in saving that much. Practically nothing was saved except a very few articles of clothing. Mr. Valentine's personal loss is very heavy. His library he had been accumulating for thirty years. The safe proved not to be fire proof and he has lost all his private papers and mission and school accounts. The Valentines are staying temporarily at Miss Johnson's and the young ladies are with Miss Bissinger. You will soon be getting notice of action of the reference and property committees with reference to a new house.—J. L. SNYDER, Iloilo, P. I.

DISASTER IN "THE VENICE OF THE EAST"

You may learn by cable of the fearful fire in Osaka and be anxious about the missionaries and the mission property, so I write to inform you that we are all safe

and none of our property has been burned, except the fences on the west of the lot occupied by the Hills, though the East chapel and especially the residence of the Hills were in great danger.

The fire broke out about midnight of January 15, about two miles west of the Hills, and there being at the time a terrific gale blowing the fire was carried rapidly towards the house. Even from the first a shower of sparks and pieces of burning wood as large as your hand were carried to us, putting the house in great danger, and as the fire came nearer, the danger increased. However, we fought the sparks successfully until the fire came upon the houses about the mission houses and they with the fences were burning like a roaring furnace. We were then driven away by dense volumes of smoke and expected that the house would catch and burn at once. However, just at that instant, for some reason the shower of sparks and burning wood almost ceased, and in a half hour when the smoke cleared away, we saw the house still standing uninjured and also saw the fire under control of the firemen.

The fire burned a district about two miles long and a quarter of a mile wide right through a part of the city densely populated, and over 6,000 houses went up in smoke.—J. H. SCOTT, Osaka, Japan.

PERSONAL

William H. Roberts, Jr., a son of William H. Roberts, D. D., for thirty-four years missionary at Bhamo, Burma, has accepted the chair of mathematics in the Baptist college, Rangoon, Burma. Mr. Roberts is a graduate of the University of Rochester, '10, and is at present in Bhamo, teaching in a school connected with his father's missionary work.

Mrs. Lucy A. Sherman, widow of the late E. S. Sherman, died March 7th, 1912, at her home in West Rupert, Vt., aged 81 years. She was the eldest child of the late Rev. Francis and Helen M. Mason, missionaries to the Karens in Burma, and was born in Maulmain, March 2nd, 1831, coming to this country when seven years of age. She was a life long lover of and worker for foreign missions. She is sur-

vived by two sisters, Mrs. Sarah Potter of Chicago and Mrs. Harriet C. Stevens of Brooklyn.

NEW SUPERINTENDENT FOR FANNIE DOANE HOME

Miss Charlotte F. Clark, who has been for over four years an assistant in the Foreign Mission Rooms in Boston, has been appointed superintendent of the Fannie Doane Home for Missionaries' Children in Granville, Ohio. The building, the gift of Dr. W. H. Doane, is comparatively new, being completed in the summer of 1909. The Society has one other home for the children of missionaries, the Bacon Home in Morgan Park, Ill., while the Woman's Society maintains the Home at Newton Center, Mass. These homes are intended as real homes for the children, where they may have the best of care with a pleasant home life during the years they are attending the elementary and high schools.



Foreign Missionary Record

SAILED

- Rev. W. H. S. Hascall and Mrs. Hascall from New York, March 16, 1912, for Bassein, Burma.
- Mrs. H. W. Mix from New York, March 16, for Toungoo, Burma.
- Miss Harriet Phinney from New York, March 16, for Insein, Burma.
- Miss Ruth W. Ranney from New York, March 16, for Insein, Burma.
- Miss Isabella Wilson from New York, March 16, Gauhati, Assam.

ARRIVED

- Rev. A. S. Adams, Mrs. Adams and three children, from Hopo, South China, in England, March 2.
- Rev. S. D. Bawden, Mrs. Bawden and two children, from Ongole, South India, at New York, March 22.
- Miss Helen H. Fielden from Swatow, South China, at Amesbury, Mass., February 21.
- Rev. A. F. Groesbeck, Mrs. Groesbeck and two children, from Chaoyang, South China, at San Francisco, March 15.
- Miss Winifred W. Roeder from Hanyang, Central China, at Smethport, Pa., February 16.
- Rev. Joseph Taylor and Mrs. Taylor from Chengtu, West China, at London.
- Miss Clara B. Tingley from Bassein, Burma, at Providence, Rhode Island, March 8.
- Mrs. George H. Waters and two children from Swatow, South China, at Oak Park, Ill., March 19.

BORN

- To Rev. J. W. Stenger and Mrs. Stenger of Nellore, South India, a son, Robert Wilhelm, January 7.
- To Rev. A. C. Darrow and Mrs. Darrow of Moumein, Burma, a daughter, February, 1912.



Here and There

BY D. D. PROPER, D. D.

NEBRASKA

In Nebraska, the State Mission work is going on prosperously under the supervision of Rev. Fred Berry, who has entered upon his second year. Since the Convention last October, 11 pastors have been settled, making 55 since he came to the state. He has arranged for holding some fifty special meetings. He helps personally in as many as possible, in connection with his other work. There is a deepening of the evangelistic spirit in the churches, and good results are anticipated.

DEVELOPING SELF-SUPPORT

The North Platte Church was on our Mission list until recently. Under the wise management of Rev. R. B. Favoright it has become self-supporting, and by a recent sale of valuable lots, secured by representatives of the Society early in the history of the church, six thousand dollars have been placed on interest for a new meeting house, on a desirable site already secured.

The Omaha Immanuel Church is a child of the Home Mission Society, and has been self-supporting the last few years. Under the efficient ministry of P. H. McDowell, a fine new house was built, with some help from the Society. During the last year under the leadership of Rev. J. S. Ebersole, splendid progress has been made. The Sunday School is the second largest Baptist school in the state. It has raised the largest average amount per capita contributions during the last three years of any Baptist church in the city. It reached \$28.61 on an average for three years. It has had an average of one baptism for each fifteen members for the last three years. Only a few years ago it was a weakling, not able to support itself, and doing but little for others. It is very

encouraging both for giving and working, to have Mission churches thus develop.

BOHEMIANS

There is a large Bohemian population, both in Omaha and out in the state. In Saline County the number reported is 10,000, with more than three-fourths belonging to the infidel class. As yet but very little has been done to secure their conversion. The South Omaha Church, with mission aid, is just completing a fine Mission Chapel in a spiritually destitute section of that region near the packing house people. Foreign speaking peoples are being gathered into the congregations, some of whom have been converted, and their children attend the Sunday school. This church, with Rev. C. R. Ilsley, pastor, is doing a most heroic work in the midst of the largest alien population.

SOUTH DAKOTA

General Missionary Shaw is giving attention to some old and hard fields. One was at Trent, where there had been a Union church, which had gone to pieces.

Marked progress has also been made in two old and almost demoralized churches in Clear Lake and Goodwin. Evangelist McKeehan did fine work here, and is now having good results in special meetings at Lemmon, where a new house was built in a new town some two years and more ago.

SCANDINAVIANS

Last year this Conference mutually agreed to separate along National lines, and now have a Swedish Conference and a Danish-Norwegian Conference. It was thought that they could more effectually reach their fellow country men in this way. South Dakota has been making good progress for several years past. There was a great loss of crops because of the drought last year in the greater part of the state. Brother Shaw has been on this field about eighteen months, and is doing good work.

RELIGIOUS CENSUS OF COLORADO

At the Home Missions Council Consultation at Cheyenne, in December, the following carefully prepared official religious census was reported and generally accepted:

Denominations	Churches	Members	Church Bldgs.
Methodists	48	2530	35
Episcopalians	40	2000	33
Baptists	37	1370	24
Presbyterians	31	1407	15
Congregationalists	22	1309	16
Disciples	9	825	7
Christian Connection	1	68	—
German Lutherans	6	330	4
Swedish Lutherans	2	39	1
Gen. Synod, Lutheran	3	75	3
Ohio Synod, Lutheran	11	20	1

Total (Eleven denominations)	202	9,973	139
Roman Catholics	23	12,000	23

There are 32,334 school children in 146,000 population. Only 7 per cent of the people are members of Protestant churches; 8 per cent of the people are members of the Roman Catholic Church; 85 per cent of the people are members of no church. There are about 10,000 Mormons. In five counties Mormon voters are in the majority. There are fifty places where there is no preaching but should be.

Baptists have made a marked advance in the last five or six years. Several new churches have been organized during the last two years, and five new meeting houses have been built. The rich mines, the irrigated farms, and the good grazing are attracting the people. Mormonism is getting a strong hold upon the people in this state. Baptists stand well compared with other denominations, but more men are needed to adequately develop the religious interests of the communities.

MONTANA

This state is remarkable for its size, its rich mines, and its million of acres of good although sparsely settled lands.

Rev. Thos. Stephenson, State Missionary, has been at work more than twenty months, and has been indefatigable in labors. Not many new churches have

been organized for lack of help to sustain pastors.

The Home Missions Council Consultation at Butte brought out the facts that there are large areas of good land now being taken up by homesteaders with millions of acres yet available for settlement. The Judith Basin containing about a million and a quarter acres of good land is rapidly being settled. The values of land there have been doubling and trebling the last two or three years. It was declared in this Council that Montana would have the largest rural population of any state in the Union. The increase in population for the last decade was 205,000, making 376,053, of which 90,000 are foreigners. They are here in numbers from a number of countries.



Where Open Doors Entice

BY REV. GEO. R. VARNEY, RENO, NEVADA

In the Nevada-Sierra convention is included all of Nevada and 27,000 square miles of California. We have ten churches, namely, Reno, Sparks, Fallon, Mason, Tonopah and Elko, in Nevada, and Alturas, Susanville, Loyalton and Bishop in California. Elko was organized last fall. Mason is only a year old, and Susanville and Tonopah are also young.

At Tonopah nothing is being done, but we expect to open work again. All of the other churches have settled pastors except Sparks, which has an able supply in Prof. Thompson, of the University of Nevada—the supply costing the Convention and society nothing.

Elko and Susanville have no church buildings, but Elko has begun aggressive work toward securing a fine house. Susanville will delay building until they know where the railroad will run. They are, however, laying by money for the enterprise. Sparks and Alturas have parsonages.

The pastors themselves are as fine a body of men as can be found anywhere—men of fine character, consecration, good ability, and broad vision—not a weakling in the lot.

Chapel car "Good Will," Rev. L. T. Barkman in charge, did effective work at Elko for five weeks, and has spent about



THE BIBLE INSTITUTE GROUP IN PORTO RICO, AT RIO PIEDRAS

the same amount of time at Winnemucca. The Elko church was organized during his stay there, and we organized a church at Winnemucca Feb. 1st. The Elko church now has 25 members, and a fine outlook for the future. An incident there is worth recording. J. L. Keyser and his Presbyterian wife have been saving two fine lots on the heights as a site for their home, the home which they have planned to build for their old age; but when they learned that we regarded those lots as the best location for the Baptist church, they both cheerfully donated them for the purpose—one of the finest acts of consecration I have ever witnessed. They will also back the building enterprise liberally with money. Mr. Keyser is also giving rooms free for all church services.

Other new work must be opened in Modoc county, California, several important places having no preaching of any kind and all denominations being anxious for us to begin. This is a great farming, agricultural and fruit-raising section just coming into notice. Inyo county, California, is another important section, where we expect to organize at one or two points soon, Colporter George W. Black working there now.

In the extreme northeastern part of California the way seems likely to open for

us to do aggressive work. This is destined to become one of the important apple centres of the country, Davis Creek apples being as fine as any grown. Extreme Landmarkism has kept us out of this section, but we have some encouragement at present, and are hoping to be able to place a man there this year.

Tonopah has been crippled by removals, but the mines seem to be improving. We have a valuable property there, and expect to reopen the work soon.

I am too new on the field to know what lies south of Tonopah, but I shall put in some time prospecting during 1912. By this time another year I shall hope to have something more valuable to report.

My impressions of the Nevada-Sierra field are most favorable. It is a great field, a needy field, a promising field, with a fine body of preachers and laymen already there and with openings for aggressive, paying work.



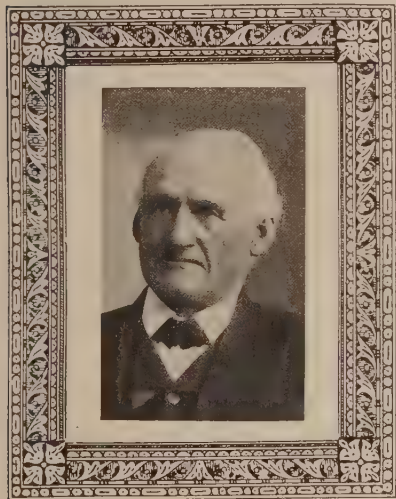
We Trust It May Be So

The present missionary magazine is superior to any magazine on missions I have seen. The real good the magazine is doing will be felt for generations to come.

REV. R. E. CARNEY.

"Elder" T. K. Tyson

There was sincere mourning when the death of "Father" or "Elder" Tyson, as he was familiarly called, became known. Probably no Christian worker has exerted a wider influence or counted more friends in the rapidly developing state of Oklahoma, while in Nebraska and Iowa he had previously labored with great efficiency. Death came to him suddenly at his home in Whittier, California, from heart failure. It could not find him unprepared, however, for he had faced it many times, and fear was foreign to his nature. In-



REV. T. K. TYSON

deed, it was his supreme courage that won him the admiration of the cowboys, and enabled him to accomplish so much in the pioneer fields to which he gave his ministerial life. A native of Ohio, born sixty-seven years ago, he went to Iowa when a young man, and became a newspaper publisher. Thirty years ago he felt called to the ministry and began a remarkable career.

Elder Tyson was of a type that is rare and steadily growing rarer. He combined qualities of sympathy, good nature, humor, quaintness, approachability, effective speech and strong common sense. He knew how

to take all sorts and conditions of men. He was at home with the frontiersman in his dug-out, the woodsman in lumber camp, the miner in the mountains, the cowboy on the ranch, the hunter on the trail, the merchant in his store, or the scholar in his study. He called himself a graduate of the "College of Hard Knocks". Simplicity and sincerity were his outstanding characteristics. Love of God and man formed his creed. He had a passion for preaching the gospel and bringing that gospel of life into every place where he went. Everybody loved him. Children flocked around him to hear his stories, and men liked equally well to hear him talk. He had a fund of interesting experiences, a good memory and a quick mind.

When worn out with his many years of missionary work in all kinds of weather in the Southwest, the Home Mission Society sought to give him some relief by bringing him East to present the frontier work to our churches. This he could do with unusual force, as he was the exemplification of his story. This was change but not rest. When the district secretaryship became vacant in Michigan, Elder Tyson was placed temporarily in Detroit in charge of the Home Mission Society's interests, and remained there until a permanent secretary was appointed. Then he went to California, and bought a little fruit farm at Whittier, near Los Angeles, becoming assistant to Dr. Alonzo M. Petty, secretary for the Pacific District. He could not be idle. Nor could he ever wean himself from the work in Oklahoma, and only failing strength kept him from returning to it. It is such men as he who are the builders of a strong and enduring Christian civilization. His works follow him and his memory is blessed.

The funeral services were held in Whittier on Sunday, March 3rd. Secretaries Woody, Petty and Watson, and ex-Superintendent Raiden were present representing the Home Mission Society. A widow and eight children survive him.

OOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOO

Send your Pastor to Des Moines. You should have a pulpit report of the Convention, to start the missionary year right.



IN A WYOMING COAL CAMP

Religious life in a Wyoming coal camp is a varied experience. In Monarch, Wyo., there are nineteen different nationalities, and many religious denominations have their representatives—Greek and Roman Catholics, Lutherans and Episcopalians, Methodists, Presbyterians, Baptists, Disciples, Reformed, Congregationalists, and many others. The migratory habits of these birds of passage that labor in the western coal camps make religious work of a transitory nature. Today they are here, tomorrow somewhere else. Conflicting dogmatics keep the missionary from getting anything like a good hearing. However the writer and his helper, Mr. E. E. Stocking, of the American Sunday School Union, secured the Theatre of the Miners' Union for the meetings; but owing to a show coming to town had to give it up after ten days. As long as the meetings were held in the hall there was good attendance and a great interest but as soon as we had to transfer them to a church building the attendance and interest dropped. This was due to distrust of the denomination, and the effect a lay preacher had had upon the community.

Notwithstanding this we had the orchestra of six pieces to help us, and a children's choir of twenty-two voices helped every evening. Large audiences listened to the gospel, and twenty-five persons made an open confession of Christ. The opposition was fierce. A father and mother met their children at the door of the meetings and gave them an awful flogging for coming to the service. Another father has made home a hell since his wife and four children accepted Christ and has kept them from coming since. Among the converts is a Catholic family of four. The boys are peculiarly bright. The writer has been in many meetings but has never seen as promising children's services, especially among the boys. The entire life of the

community has been helped. When we came religion was a tabooed subject. Now it is a common topic. Christians who had become cold and indifferent are aroused to working heat. The denomination which had done work in the camp was unable to keep other than a mere handful of children in Sunday school with no Christian as leader. Now the chances are very bright for a strong union effort. Before the meeting there had been only spasmodic preaching appointments by unacceptable supplies. Now the Ladies' Circle is making arrangements by which the various pastors in Sheridan will take their turn on Sunday afternoons. All in all it has been the greatest meeting of my life.

ARTHUR TIPTON.

SEED AND HARVEST

I organized a Sunday School at Lind recently and was very glad to see elected as its Superintendent a young man I was privileged to help some six years ago. It did me lots of good to run on to him unexpectedly and to learn he was respected by every one in the town and was a young man whose influence was for the best things. Some four years ago while helping one of our pastors in meetings I was privileged to lead a young lady of 18 years to Christ and help her in starting in the Christian work. Her people were very much opposed to her step. I kept in touch with her by letter and saw her occasionally for three years when she married a Presbyterian minister, and now they are working together in a Korean mission field. One of the first things this young lady did was to bring her sister to Christ and she is a standby in her church—so it does pay.—F. H. THOMPSON.

"THE WORST EVER"

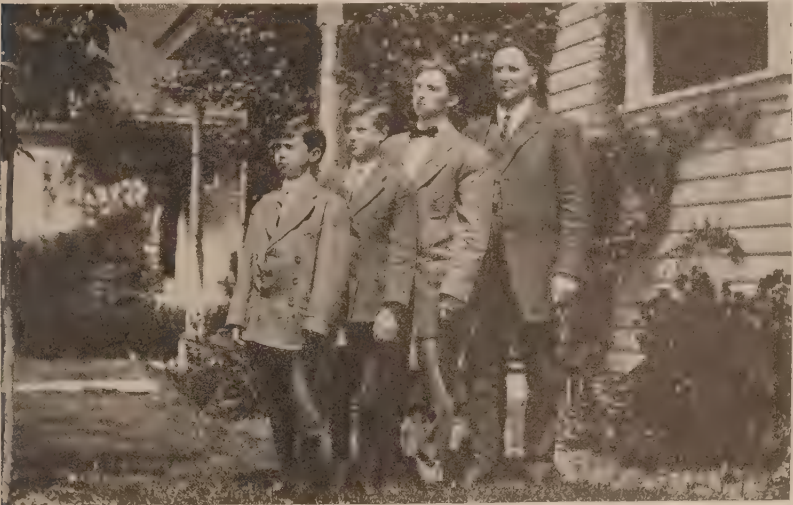
"This has been the worst month I ever experienced from the weather standpoint." That is the report of Colporter S. D. May, of Wagon 63, in Wyoming. Read his experience in next issue of MISSIONS.

A Colporter Evangelist

The accompanying picture is an excellent one of Rev. J. Franklin Day, the Publication Society's Colporter in West Washington. He is an all round man, and has the praise of all his brethren. Following is the testimony of the Secretary of the West Washington Convention:

"Bro. J. Franklin Day has rendered invaluable service during the year, he has really performed two men's work. He has been a real and true colporter on our

whole missionary force. He has distributed 4,351 tracts, sold 288 Bibles, 71 Testaments, and 566 books, to the value of \$335.34. As an illustration of his work take the pioneer enterprise at Pacific City last month. He assisted Rev. G. N. Annes in house to house colporter work and preached evenings for several days, and behold the results: 27 received into the fellowship of the church, 21 of them by baptism and the whole community refreshed by the grace of God."



COLPORTER MISSIONARY J. FRANKLIN DAY AND HIS BOYS

destitute fields, but not content with work in the day time, he has acted the part of evangelist at night, and often has canvassed for funds or taken a hand with saw and hammer to bring to success what otherwise would have been a dismal failure. Without his assistance our enterprise at Kelso, where we have only two men connected with our church, and at Granit Fall, would surely have failed. He did rare colportage work on both of these fields, but his ambition and tireless energy enabled him to do more and thus saved these fields to the denomination. He had preached 188 sermons, given 98 addresses, made 2,792 religious calls, traveled 16,668 miles, and baptized 51 persons, or 19 per cent credited to the

WORKING AMONG THE POLES

M. Anutta is doing colporter work among the Poles in Wisconsin, selling many Bibles. In Lombar he says the Polish families are Catholic, but they "cannot have a priest to confess their sins, and get absolution, because they are not rich enough to pay to the priest, and to pay for visiting the place. Then I opened my Bible and read to them Matt. 6:6, explaining to them the power of prayer and the forgiveness of our sins, which we can obtain only through Jesus Christ. Then each of these people bought a New Testament and all have asked me to visit them again."



Christian and Mohammedan. By George F. Herrick, D. D. Pp. 253, illustrated. Fleming H. Revell Co. \$1.25 net.

Fifty years of missionary service among the Mohammedans entitle the author to express his opinions, and they are well worth expressing. The principles of approach which he lays down may be heeded with profit by all missionaries. The book is of great value. It is out of the ordinary in gathering opinions from the leading missionaries to Mohammedans on different points discussed. The chapters on "Controversial Methods" and "Converts as Leaven" are illuminating. The point of view is indicated by these sentences: "Mohammedans are not our enemies; they are our brothers." "What we have to do is to make men acquainted with our Elder Brother." Christlike living as the winning power is strongly emphasized throughout the work. We intend to put some of its tonic paragraphs into MISSIONS.

Hudson Taylor in Early Years. The Growth of a Soul. A Biography by Dr. and Mrs. Howard Taylor. Pp. 511, illustrated, with index. George H. Doran Co., New York. \$2.25 net.

This is the first volume of what will be the history of the China Inland Mission as seen through the biography of its founder, Hudson Taylor. This volume is limited to the early years, in which the spiritual development took place that was to result in remarkable achievement. The story is one of such self-renunciation and consecration as marks only a few men in the centuries. It does indeed read like a romance, but the reader knows that the experiences were anything but romantic. We are told in the introduction that the book was written with the earnest hope that it might be of practical service, in illustrating and emphasizing the fact that, for the purposes of Christian work, per-

sonal character, formed on truly Christian lines, is the most important factor. This hope will not fail of realization. The atmosphere of the work is surcharged with faith, obedience, love and service. The way was providentially opened before the young man with missionary aspirations after trials such as few would have withstood, and the volume brings him up to his work at Ningpo, China, at the age of 28, year 1860, when severe illness drove him back to England. Hudson Taylor was as firm a believer in prayer as was George Muller, and this work is a powerful testimony to the efficacy of prayer. It will stand among the missionary classics for spiritual elevation. The secret of a great life is found in these words written to a sister: "I have been puzzling my brains to no effect. So I have made it a matter of prayer, and have given it entirely into the Lord's hands, and now I feel quite at peace about it. He will provide and be my Guide in this and every other perplexing step."

Christian Missions in South Africa. By J. DuPlessis, B. D. With map and index; pp. 494. Longmans, Green & Co., London and New York. \$3.50.

It is not often that we meet with a history of mission work so thorough and fair as this. The subject is covered up to 1910, from the desultory beginnings away back in 1560. The real missionary undertakings that lasted began in 1737 when George Schmidt the Moravian established a mission among the Hottentots at Zoetemelks-vlei, the Dutch Company's post on the River Zonder End, and, as he says, told them that "moved by sincere love I had come to them to make them acquainted with their Saviour, and to assist them to work." The difficulties of the field are disclosed, and the heroism of years of almost unrequited service. The marvelous changes wrought, however, by

the new civilization and Christianity are presages for the future of South Africa. In 1850 there were eleven missionary bodies at work, with less than 150 missionaries. Now the missionary agencies number more than thirty, and the missionaries total 1,650, outside of the Catholic priests in mission territory. With 2,000 missionaries to 7,000,000 natives, or one to every 3,500 natives, South Africa is perhaps the best occupied of mission fields. The distribution of workers is not ideal, however, and overlapping has had injurious consequences which the growing spirit of comity may remedy. Much is hoped for from the general missionary conferences held triennially. This history will be a standard for South Africa.

Down North on the Labrador. By Wilfred T. Grenfell. 229 pp. illustrated. Fleming H. Revell Co. \$1.00 net.

Everything Dr. Grenfell writes is interesting, as is pretty nearly everything he does, and these sketches are capital for reading in missionary meetings. The Silver Fox, The Regeneration of Johnnie Elworth, How Jimmy Hampton Made Good, Given to Hospitality, Remedy for Worry, Suzanne, Rube Marvin's Confession—how the titles of the chapters catch the attention. If you have a friend not interested in missions, give this book as an introduction. It will be sure to awaken a desire for more information.

An Open Letter to Society, from Convict 1776. Introduction by Maud Ballington Booth. Fleming H. Revell Co. 75 cts. net.

Eight different prisons have been tried by this Convict, who did not find any of them to his liking. Mrs. Booth says that while she does not endorse all he says, since in many prisons wonderful reforms have been instituted, yet there is much that she does strongly endorse as pleading for a more rational judgment and more Christian attitude towards those who have slipped into the paths that lead to prison life. The book is well written, and the writer confesses to being what is called a "habitual criminal." He ridicules however the idea of there being any such thing as a "criminal class." He calls them "the punished class." His indictment of the

saloon is one of the severest to be found, and society may well ask why it should punish the law-breaker who is led to law-breaking through the doors of the licensed saloon. How the penitentiary makes the criminal more criminal instead of reforming him is indicated, but how to change bad methods is less clearly pointed out. The book is provocative of thought, and its wide reading will do good. Always get the other man's point of view, is a wise motto.

India and Daily Life in Bengal. By Rev. Z. F. Griffin. 214 pp. illustrated. American Baptist Publication Society. \$1.00 net.

This is the third edition of Mr. Griffin's book, with latest reports on the revenue of the country and latest missionary statistics. A missionary in India for fifteen years, the author answers questions such as people commonly ask about the character, customs and occupations of the people. One who wishes to know what a missionary has to do will find definite and satisfactory reply in this informing and readable book.

Other Sheep. A Missionary Companion to Twice-Born Men. By Harold Begbie. Hodder & Stoughton, George H. Doran Co. New York. \$1.25.

Mr. Begbie has written a book on India quite as stirring as his book on the Salvation Army work in London, which produced a profound sensation. Here he deals with the Army's methods and achievements among pagans, and whether one agrees with his conclusions in all respects or not, no one can question that he gets at the heart of conversion, and shows that the Indian can be reached by the gospel exactly as the Anglo-Saxon is. This is a book for missionaries to read, as well as for all who are interested in the salvation of the world. There is a thrill to the story, as there is sure to be when deep things are brought into view. "The religion of Jesus has exercised a vast and miraculous influence on the peoples of India," says the author, and he points out how this influence might be vaster and more miraculous, in his judgment. India can be won for Christ. In that we all agree, and for that should pray and work.

Northern Baptist Convention, Des Moines, May 22-29

ENROLLMENT AND CREDENTIALS OF DELEGATES

In every case written credentials will be required of all delegates.

Delegates may be appointed by the churches as follows:

1. Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members. All credentials of such delegates should be signed by the clerk or pastor of the church.

2. Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten district associations included in it, above the first ten. Credentials of all such delegates should be signed by the corresponding secretary of State Convention or State Association.

3. The officers and members of boards of managers of cooperating organizations, and of the national women's missionary societies auxiliary to or cooperating with the American Baptist Home Mission Society, and the American Baptist Foreign Mission Society shall be delegates ex-officio. Such credentials should be signed by the corresponding secretary of the cooperating or auxiliary organizations.

4. Officers and members of committees of the convention during their terms of service shall be delegates ex-officio. The corresponding secretary will send credentials to all of these officials and committeemen of the Northern Baptist Convention. Careful observation of these classes of delegates will prevent confusion and will help many churches in appointing their full representation.

The following form of credential may be used.

Date.....

This is to certify that
has been appointed a delegate to the Northern Baptist Convention to be held in Des Moines, Iowa,
May 22-29, 1912, by the
Church—State Convention.

Signature

Church Clerk—Secretary State Convention.

All accredited delegates to the Northern Baptist Convention are also annual members of the cooperating organizations of the convention. It will not be necessary to present separate credentials for enrolment as annual members of any of the societies, unless the societies themselves request it.

Enrolment cards to be filled out by the delegates will be furnished by the local committee in Des Moines. No printed form of credentials is furnished by the Northern Baptist Convention. The form suggested above can be written quickly by church clerks or State Convention secretaries.

An enrolment fee of \$1, together with the enrolment card and the written credential must be presented by each delegate. This enrolment fee is intended to pay for the extra expenses of the convention, chargeable to the convention treasury, and also to furnish each enrolled delegate with a copy of the annual reports containing the full proceedings of the Convention, and the annual reports of all cooperating organizations.

ENTERTAINMENT

The entertainment committee wishes to urge those who are planning to come to Des Moines to make arrangements for accommodations as early as possible. The committee plans to have each person's assignment card on file at its headquarters in the Coliseum. This card will give full information as to how to reach the place of entertainment, the

prices of accommodations, etc., and will be given the delegate when called for. Those assigned by the committee to hotels will be notified by the hotel of such assignment and will make their own arrangements with the hotel by correspondence.

The Societies have each made arrangements to give credentials to all entitled to free entertainment. These should be sent to the committee as soon as possible that suitable accommodations may be provided.

For information with reference to anything pertaining to entertainment write to F. E. Goodell, Chairman Entertainment Committee, 1302 Tenth St., Des Moines, Iowa.



OUTLINE PROGRAM

May 22-29, 1912.

Wednesday, May 22. First Session, 10—Devotional. Address of Welcome. President's Address. Report of Executive Committee. Meetings of Societies. Meeting of State Delegations in Convention Hall to nominate members of committees (Art. IV, Sec. 10). Election of committees as per Art. IV, Sec. 9.

Second Session, 1.30—Devotional. American Baptist Publication Society. Reception by Governor Carroll.

Third Session, 7.15—Devotional. American Baptist Publication Society.

Thursday, May 23.—Fourth Session—9.30—Convention Business. American Baptist Publication Society (Election of Officers.)

Fifth Session, 1.30—Devotional. Woman's American Baptist Home Mission Society. Alumni Meetings.

Sixth Session, 7.15—Devotional. Woman's American Baptist Home Mission Society.

Friday, May 24. Seventh Session, 9.30—Convention Business.

Eighth Session, 1.30—Devotional. American Baptist Home Mission Society.

Ninth Session, 7.15—Devotional. American Baptist Home Mission Society.

Saturday, May 25. Tenth Session, 9.30—Convention Business. Committee on Relations with Southern Baptist Convention. American Baptist Home Mission Society.

Eleventh Session, 1.30—Devotional. American Baptist Home Mission Society. The Country Church.

Twelfth Session, 7.15—Devotional. Denominational objective. Reception at Des Moines College. Sunday, May 26, Thirteenth Session, 9—Devotional Convention Sermon.

Fourteenth Session, 2.30—Devotional and Young People.

Fifteenth Session, 8—Convention Addresses. The Social Gospel.

Monday, May 27. Sixteenth Session, 9.30—Convention Business. Education Board.

Seventeenth Session, 1.30—Devotional. American Baptist Foreign Mission Society. Men's Banquet and Brotherhood Council.

Eighteenth Session, 7.15—Devotional. Woman's American Baptist Foreign Mission Society.

Tuesday, May 28. Nineteenth Session, 9.30—Convention Business. Committee on Home Administration of American Baptist Foreign Mission Society.

Twentieth Session, 1.30—Devotional. American Baptist Foreign Mission Society.

Twenty-First Session, 7.15—Devotional. American Baptist Foreign Mission Society.

Wednesday, May 29. Twenty-second Session, 9.30—Convention Business.

Twenty-third Session, 1.30—Devotional. Convention Business. Historical Society.

Twenty-fourth Session, 7.15—Devotional. Convention Addresses.

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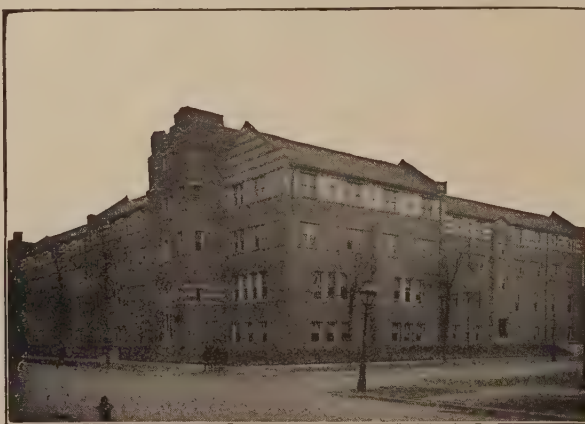
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